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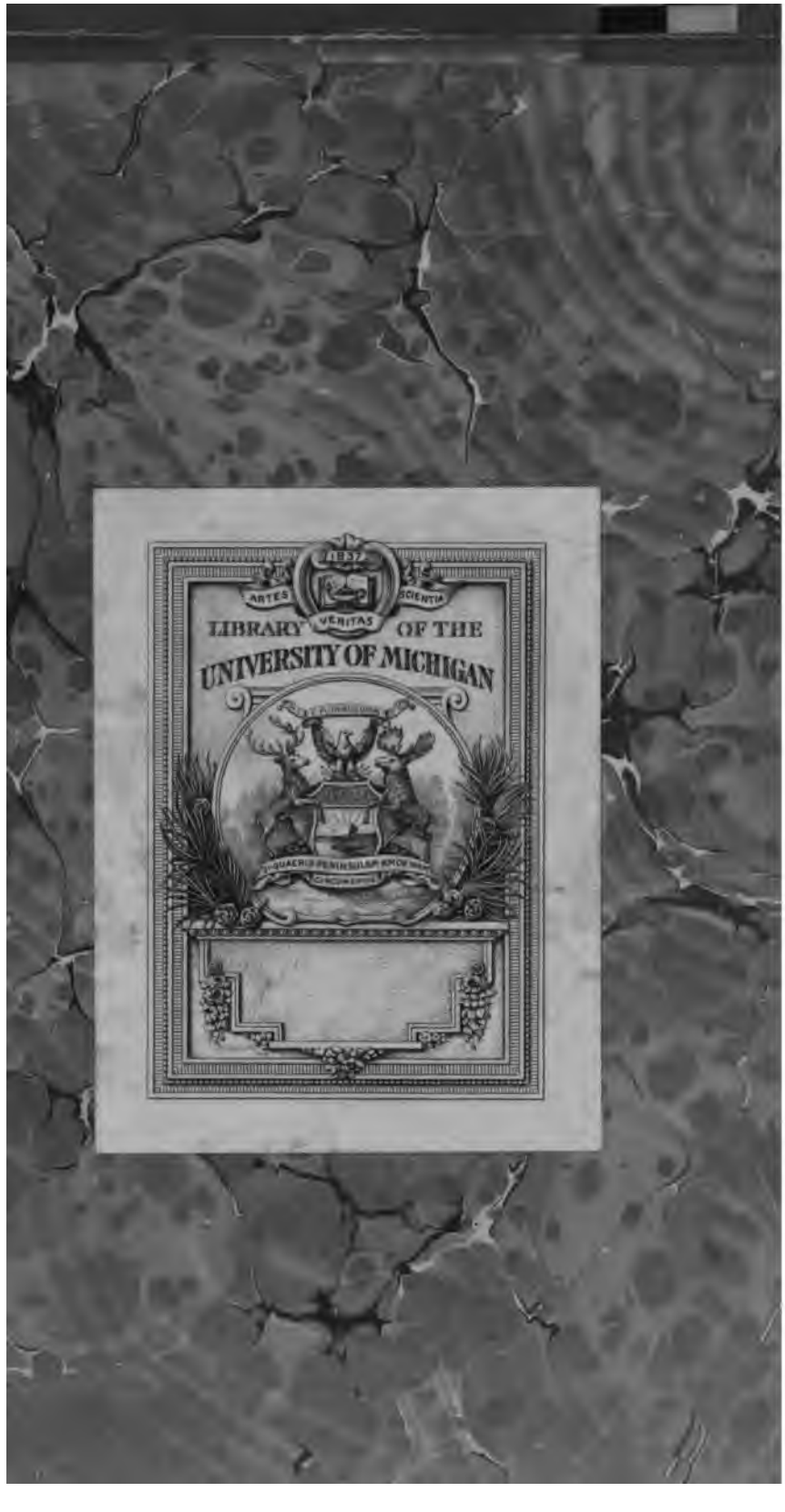
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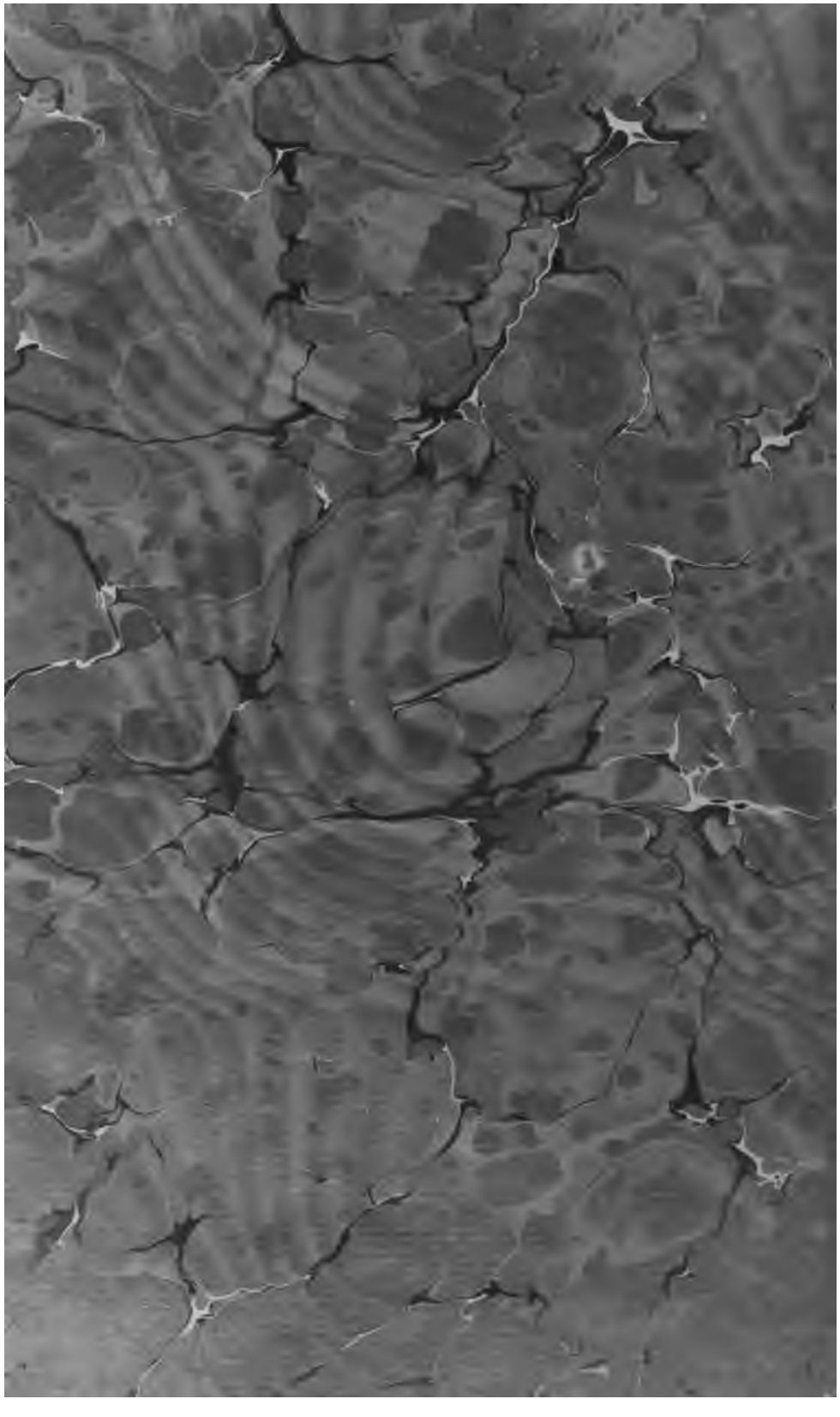

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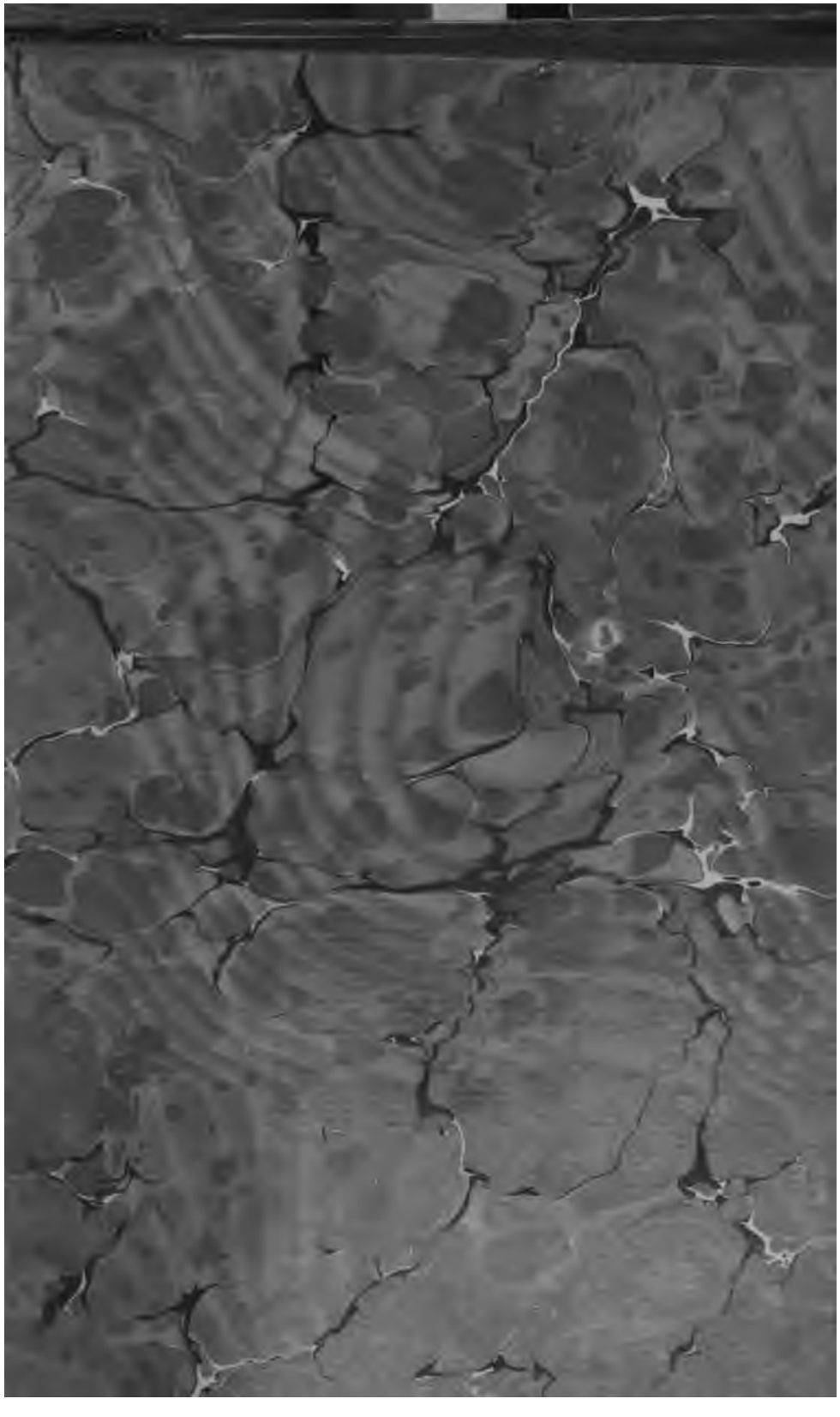

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VERNACULAR WRITINGS

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OF

GEORGE BUCHANAN

EDITED BY

P. HUME BROWN

AUTHOR OF 'THE LIFE OF GEORGE BUCHANAN'

Printed for the Society by

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

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PREFACE.

THIS slender collection contains all that appears to be preserved of the writings of George Buchanan in the Scottish vernacular. With the possible exception of a few letters, there is indeed no reason to believe that he left any other composition in that language. As it happens, however, the three pieces, here brought together for the first time, have a peculiar value, both as literature and history. The first of these, the "Opinion anent the Reformation of the Universitie of St Andros," is a document of high importance in the history of the reform of secondary and university education, necessitated by the Revival of learning and the decay of mediævalism. In the notes to this document, it has been my object at once to mark Buchanan's debt to the educationists of the Continent, and to show the relative value of his "Opinion" in the development of public instruction. The other two pieces, the "Admonitioun" and the "Chamæleon," have also a histori-

cal value of their own; but their chief interest lies in the fact that they are the finest specimens we possess of vernacular Scottish prose. In no other writer, who has used the Scottish tongue as his instrument, have we the same combination of natural gifts with the disciplined skill of the literary artist, which we find in Buchanan.

I here take the opportunity of thanking Mr David Patrick and Mr Archibald Constable for their kindness in revising my proofs, and for other assistance rendered in the course of my work.

P. H. B.

EDINBURGH, 1891.

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INTRODUCTION.

LIFE OF GEORGE BUCHANAN.

GEORGE BUCHANAN was born on the lands of Moss or Mid-Leowen, near the village of Killearn, Stirlingshire, about the beginning of February 1506.[1] His father was Thomas Buchanan, son and apparent heir of Robert Buchanan, of the family of the Buchanans of Drumikill.[2] On his father's side Buchanan was connected with the family of Lennox —a fact not to be forgotten in view of his subsequent relations with Darnley and the Regent Lennox. His mother was Agnes Heriot, of the Heriots of Trabroun, East Lothian—the same family with which George Heriot, the founder of George Heriot's Hospital, claimed kin.[3] A Celt by his father's and a Teuton by his mother's side, Buchanan was thus of mixed descent, though his writings show that his sympathies were all with the race of his

[1] 'Vita sua.' This account of his life, in all probability written by himself, is given in Ruddiman's edition of his works (Edin., 1715). The references to Buchanan's works in this Introduction are to Ruddiman's edition.

[2] Deed now in the possession of H. D. Erskine, Esq. of Cardross.

[3] Steven, 'History of George Heriot's Hospital' (Edin., 1859).

father, and that he deemed the Celts to be the true Scottish nation. Gaelic was likewise his mother tongue, and must have been his daily speech till his fourteenth year. In his 'History of Scotland,' written in the last years of his life, the introductory chapters show at once his keen interest in all questions relating to the Scottish Celts, and his familiarity with their language, manners, and customs.

The family had always been poor, and the death of Thomas Buchanan at a comparatively early age laid a heavy burden on Agnes Heriot, left with five sons and three daughters, all young, and all of whom reached maturity.[1] In the Latin sketch of his life the most distinguished of her sons bears testimony to the careful diligence with which she discharged her double responsibility. In 1513 a lease of certain lands near Cardross, Menteith, was granted to Agnes Heriot and her sons, Thomas, Patrick, Alexander and George.[2] Thither, therefore, when George was in his seventh year, the family removed, and as the lease was renewed in 1531, there Agnes Heriot seems to have settled for the rest of her life.

It is uncertain where George received the elements of his education. All that he himself tells us is that he was educated in "the schools of his native county."[3] At all events, by his fourteenth year he had given such proofs of his aptitude for study that his mother's uncle, James Heriot, determined to send him to the University of Paris.[4] Almost at the time when Buchanan began his studies in Paris, Knox proceeded to Glasgow to sit at the feet of John Major. Born within a few months of each other, the two greatest Scotsmen of the sixteenth century, by this very divergence of their paths at the outset of life,

[1] Vita sua. [2] Deed now in Cardross Castle. [3] Vita sua. [4] Ibid.

were marked for careers which, in many respects, were to be as wide as the poles asunder.

PARIS—1520-22.

On the occasion of this his first visit, Buchanan remained two years in Paris; and his second sojourn, some four years later, lasted ten.[1] In the development of religious reform and of the revival of letters, this period was for France the decisive stage in her history. Mainly through the action of the Sorbonne and the Parliament of Paris, the opinions of Luther were during this period definitively rejected in France as a national religion. As those most eager for reform in religion were likewise those most eager for reform in the methods and subjects of study, the new learning fared almost as badly in Paris as the new religion. It was in this conflict between the champions of the old and the new world that Buchanan during these years in Paris acquired that bent of mind which led him, in the first place, to choose Latin as his vehicle of expression, and, in the second, marks him as emphatically a product of the Renaissance rather than the Reformation.

During the two years he now spent in Paris, Buchanan probably lived in private lodgings, and attended the public classes of the German Nation, of which as a Scotsman he was a member. As these two years in Paris were afterwards set to his account at the University of St Andrews, he must at once have entered on the course of study required for the certificate of Bachelorship in Arts. He has himself specified in a single sentence the nature of his first studies. "Partly of his own choice," he says, "and

[1] Vita sua.

partly of compulsion, the writing of Latin verse, then the one subject prescribed for boys, made the chief part of his literary studies."[1] The making of Latin verses had been a common exercise throughout the middle ages, and is satirised by Erasmus (who had himself been a victim of the practice) as the veriest waste of time and brains.[2] Buchanan, however, took more kindly to the exercise; and in all probability his teachers had themselves learned something of the higher ideals in classical study which had been proclaimed by the scholars of Italy during the previous century. At the end of two years the failure of supplies through the death of his uncle, as well as the precarious state of his own health, forced him to return to Scotland.[3]

MILITARY EXPEDITION—STUDIES AT ST ANDREWS, 1522-26.

On his return Buchanan had to devote almost a year to the recovery of his health, probably living with his mother on the farm at Cardross. By the autumn of 1523 his health was so far mended that he joined an expedition organised by the Regent Albany against the English border. Of this expedition Buchanan has left an interesting account in his 'History of Scotland.' Beaten off from the siege of Wark Castle, the Scottish force retired amid a snowstorm, "which told heavily on man and beast." The sole reason Buchanan gives for joining the expedition is that he was desirous of knowing something of military affairs. If he had any serious intention of choosing a soldier's in preference to a student's life, his

[1] Vita sua. [2] Erasmus, 'Opera,' i. 514 f. (edit. Le Clerc). [3] Vita sua.

experience on this occasion must have convinced him of his error. As the result of his hardships as a volunteer, he was bedridden for the whole of the ensuing winter.

Apparently convinced that his true vocation was that of the scholar, along with his brother Patrick he entered the University of St Andrews in the spring of 1525. He was sent there, he tells us, specially to profit by the teaching of John Major, who had left Glasgow in 1523. Major was the most distinguished literary Scotsman of his generation; but he belonged essentially to an exhausted movement, and for youths like Buchanan and Patrick Hamilton he was an obscurantist of the most hateful type, the slave of effete scholasticism, and the dogged foe of all the new lights in learning and religion. In his old age Buchanan calls to mind the prelections of Major in the sarcastic sentence, "that he taught dialectics, or, to speak more truly, the art of sophistry." For Buchanan and men of his type, Major and the Sorbonne, of which he was the most distinguished champion, were adversaries with whom they well knew no truce was possible. If Major and the Sorbonne had had their way, Renaissance and Reformation alike would have been strangled in their birth. It is only by keeping this before us that we appreciate the full significance of Buchanan's well-known epigram against his old master. We should misunderstand the import of the life-and-death struggle between the old and the new order, were we to read the lines as the expression of mere personal feeling. As Luther spoke of Erasmus, and Sir Thomas More of Luther, so Buchanan spoke of Major as the immitigable antagonist of all that he deemed of the highest value to humanity. It was at the Pædagogium, which had been the nucleus of the University of St Andrews, that Major

was now regenting, and there Buchanan now enrolled—paying sixpence as his matriculation fee.[1] He does not appear to have distinguished himself in his new studies, as at his graduation in the following October his name appears only in the second class.

PARIS—THE SCOTS COLLEGE AND STE. BARBE, 1526-35.

Though now Bachelor of Arts, Buchanan, by the laws of all the mediæval universities, had still to take the degree of Master before he could be a fully qualified academic teacher. To complete his studies, therefore, he once more returned to Paris, where, after two years' residence in the Scots College, he graduated Master of Arts in 1528. By his own account these two years were a prolonged struggle with misery. From all we know, indeed, of the colleges of Paris, the internal arrangements of even the most richly endowed must have been such as to wreck the constitution of all but the most robust, and to drive lads of sensitive mind to desperation. As one of the minor colleges of the university, that of the Scots would be among the least generously provided in the matter of food and domestic comforts. For Buchanan, therefore, with his susceptible temperament and naturally delicate constitution, his life in the Scots College must have been in the highest degree uncongenial. But his words imply more than the mere hardship of ungenial surroundings—they suggest actual want of the bare necessities of life.

Being now Master of Arts, Buchanan was fully qualified

[1] Others paid eightpence, and in certain cases no fee was paid. The last class of students were known as *pauperes*.

to act as regent in the university. Accordingly, in the following year, we find him on the teaching-staff of one of the most flourishing colleges in Paris—that of Ste. Barbe. Ste. Barbe had been founded in 1460, and since the date of its foundation had been distinguished by the liberal character of its teaching. By the beginning of the sixteenth century it stood second only to Montaigu College as a school of Arts, and it far surpassed that college in its generous reception of all the new lights of the time.[1] During the period of Buchanan's residence, its large body of teachers represented every shade of opinion in science, religion, and philosophy, though its principal, Jacques de Gouvéa, was himself the devoutest of Catholics. It is to be remembered that Ste. Barbe was almost a solitary instance of such liberalism in Paris. To the end of the sixteenth century the University of Paris remained the stronghold of mediævalism, and it was not till 1600 that it formally gave Greek a place in its curriculum of study.[2]

According to the historian of Ste. Barbe, Buchanan deserves a high place in its record by his systematic attempt to raise the character of its teaching. There were in all fourteen classes in the college in which students were prepared for the degree in Arts. Latin, however, was the main subject taught, and it was one of the Latin classes of which he had charge. As the ardent advocate of all the new studies, Buchanan (possibly with one or two others like-minded with himself) took a step which was regarded as little less than revolutionary by the great majority of the Paris professors. He discarded Alexandre de Villedieu, the time-honoured grammarian of the

[1] Quicherat, 'Histoire de Sainte Barbe,' vol. i. p. 152.
[2] Crevier, 'Histoire de l'Université de Paris,' vol. vii. pp. 64, 65.

middle ages, and used as the basis of his teaching the grammar of the English humanist Thomas Linacre. Shortly after leaving Ste. Barbe, Buchanan published a Latin translation of Linacre, and accompanied it with a dedication to his pupil, the young Earl of Cassilis, which brings clearly before us the dogged opposition of Paris to all attempts at university reform.

Of his stay in Ste. Barbe Buchanan has left us a memorial in a poem which has at once a biographical and a historical interest. The poem is entitled "Quam misera sit conditio docentium literas humaniores Lutetiæ,"[1] and is the record of the day's duties of a college regent. It is a pitiable picture of the life of pupil and teacher alike; yet from the testimony of other scholars we know that it is but a simple transcript of fact. During his stay in Ste. Barbe Buchanan was assured of the means of subsistence; but the necessary inference from this poem is that his whole manner of life in that college was the last in the world he would have chosen, had another career been open to him.

That he was a person of some note in the university is proved by the fact that in June 1529 he was elected procurator of the German Nation.[2] The office could be held for only one month, and it may be regarded as a tribute to Buchanan that he was elected four times in succession. The duties of the procurator consisted in looking after the money affairs of the Nation, in presiding at all its meetings, and in reporting its decisions to the general council of the university. The official record kept by Buchanan still exists in the university archives, and is interesting as

[1] Buchanan, Eleg. I.

[2] Archives of the University of Paris, register 16, fol. 169 and 170.

being written in the traditional dog-Latin so far removed from the purity of Buchanan's own Latin style. In 1530 a further honour was conferred on him. At the suggestion of his countryman, Robert Wauchope, "that able man, so learned in Latin and Greek, Master George Buchanan," was unanimously chosen by the German Nation as one of the electors of the rector of the university. Buchanan was thus in direct course for the rectorship itself; but his known opinions on all the burning questions of the day doubtless closed this office against him. During this period of his life, as at all others, Buchanan was in the habit of writing short epigrams on men and things, which made him a marked person wherever he found himself. In Paris the Sorbonne and its doctors were the special butt of his sarcasms, and the Sorbonne was supreme in the councils of the university.

SCOTLAND—QUARREL WITH THE FRANCISCANS, 1535-39.

In the closing lines of the poem above mentioned, Buchanan bids farewell to Ste. Barbe, and it was probably in 1531 that he entered on a new engagement—that of private tutor to the Earl of Cassilis, a boy of fifteen or sixteen. With Cassilis he returned to Scotland in 1535, and while living with his pupil in the country, wrote a poem which may be said to have determined his whole future career. This was the "Somnium," an imitation, or rather translation, of a poem by William Dunbar, in which he keenly satirises the Order of Franciscans in Scotland. The Franciscans seem to have felt that in Buchanan they had a person to be stringently dealt with, and thenceforward they pursued him

lately been founded in Bordeaux, to which the most distinguished teachers were drawn, as an institution aiming at all the new ideals that had come of the revival of letters. André de Gouvéa was now at the head of this school, known as the Collége de Guyenne; and to Buchanan, with whom he had doubtless been acquainted in Paris, he offered one of two vacancies which had just occurred in his staff. Buchanan at once closed with the offer, and for the next three years he resided in Gouvéa's college as one of the regents engaged in the teaching of Latin. By the arrangements of the school each regent had charge of a certain number of boarders, whose studies he superintended, and from whom he received fees in addition to his stated salary.[1] Among Buchanan's boarders was Montaigne, who in after-years recalls with pride that he had Buchanan as one of his masters. Montaigne is now a European classic, but it is to be remembered that since Montaigne's day pupil and master have changed places. For the younger Scaliger Montaigne was *un ignorant hardi*, while Buchanan was named with respect by every scholar of Europe. It was natural, therefore, that in his garrulous references to himself Montaigne should not forget to mention that he had among his masters one who, according to the almost unanimous opinion of the scholars of the sixteenth century, was "easily the first poet of his age."[2] In one of the best known of his *Essais*, that on the education of children, Montaigne has given an interesting sketch of his stay at the Collége de Guyenne, and specially mentions Buchanan, *ce grand poëte Escossois*, as one of his *précepteurs domestiques*. At a later

[1] Gaullieur, 'Histoire du Collége de Guyenne' (Paris, 1874).

[2] The phrase appears in the title-page of the two editions of Buchanan's paraphrase of the Psalms published by Henri and Robert Estienne.

date he also tells us that he met his old master in the train of the Maréchal de Brissac, to whose son Buchanan was then acting as tutor. In at least two other passages he makes reference to him,—once in quoting "Franciscanus," and again in contrasting Buchanan's History of Scotland with that of Bishop Lesley.[1] During his stay in Bordeaux Buchanan was also on friendly terms with one of the most famous scholars of the time, Julius Cæsar Scaliger. Scaliger was then residing at Agen, some sixty or seventy miles from Bordeaux, and in times of vacation was often visited by regents from the college. None of them, it would appear, was more welcome than Buchanan, as a poem of Scaliger himself records.—The younger Scaliger, it may be said, inherited his father's admiration of Buchanan, and paid him the magnificent compliment—"Buchananus unus est in tota Europa omnes post se relinquens in Latina poesi."[2]

Buchanan was but one of a large number of regents in the school at Bordeaux, but his literary gift made him a marked man among his fellows. When the college had occasion to give collective expression to its opinions in Latin verse, it was to Buchanan that the task was committed. Thus in 1539, on the occasion of the Emperor Charles V. passing through the city, Buchanan wrote the congratulatory poem.[3] Again, when supplication was made to the chancellor of the kingdom for financial aid to the college, Buchanan, in a graceful and dignified ode, gave expression to the prayer of his colleagues.[4] In Bordeaux, as elsewhere, Buchanan wrote other pieces, which, as they were self-sprung, bear the stamp of his own peculiar character and genius.

[1] Essais, liv. iii. chap. x.; liv. iii. chap. vii.
[2] Prima Scaligerana, p. 37. [3] Silvæ, I. [4] Miscell., iv.

It was one of the duties expected of the regents that each should once a-year write a Latin play, to be represented by the boys. The object of this custom, Buchanan tells us, was to wean the pupils from the mediæval mysteries in which the French above all nations took especial delight. It is to be remembered that these mysteries had now become such an offence to public morals that the Parliament of Paris finally suppressed them in 1547. In the discharge of his task, Buchanan wrote four plays—two being simply translations of the "Medea" and the "Alcestis" of Euripides. In making these translations, he had the intention of benefiting himself as well as his students. In the case of the "Medea," at least, he says that he wrote it, not with a view to publication, but that in setting himself to learn Greek without a teacher, he might in the process of translation weigh more carefully the meaning of every word.

The other two plays—"Jephthes" and "Baptistes"—are original compositions, and were reckoned by Buchanan's contemporaries among the most successful efforts of their kind. The former, which deals with the story of Jephthah and his daughter, is in point of dramatic effect much the more striking performance, but the latter has the far greater value for Buchanan's biographer. The direct application to Buchanan's own personal fortunes, as well as to the burning questions of the day, cannot be mistaken. John the Baptist, who aims at the overthrow of effete Jewish tradition, is the manifest prototype of men like Buchanan himself, who were directing their keenest weapons against the abuses of the Roman Church; Malchus, the high priest, is Buchanan's own persecutor, Cardinal Beaton; the good-natured but frivolous Herod might stand

either for James V. of Scotland or Francis I. of France. The interest of the drama is further enhanced by the fact that John is made the spokesman of those very opinions in politics which Buchanan long afterwards expounded in his famous tract, 'De Jure Regni apud Scotos.' In 1576, when he was acting as tutor to James VI., he dedicated the "Baptistes" to his pupil in a letter which perfectly reveals his real motives in writing the drama. It is worth adding that in the critical year 1642, a translation of the "Baptistes" was published in England, under the title "Tyrannical Government Anatomized; being the Life and Death of John the Baptist." In this case Herod was meant to stand for Charles I., Malchus for Archbishop Laud, and Herodias for Henrietta Maria.[1]

PARIS—COIMBRA, 1542-52.

At the end of 1542 or the beginning of 1543 Buchanan left Bordeaux. Even there he had not been safe from the persecution of Beaton, who had actually written to the Archbishop of Bordeaux to have him dealt with as a heretic. Fortunately the letter had fallen into the hands of certain of Buchanan's friends, and the death of James V. gave the Cardinal other matters to think of. A plague that broke out in Aquitaine about the same time also stayed the persecution for heresy, which, especially in Bordeaux itself, had lately become alarming for men of Buchanan's ways of thinking.[2] He felt, however, that he was no longer safe in that city. From a misunderstand-

[1] It is worth noting that Buchanan's "Jephthes" was played by the scholars at Ribe on June 4, 1571; and was also represented in Danish, November 19, 1575, and June 25, 1576. I am indebted for this interesting note to the Rev. Dr Gregor.

[2] Gaullieur, p. 153.

ing of the phrase *précepteurs domestiques*, it has been conjectured that he now became tutor to Montaigne at his country house. The true meaning of the expression, however, shows that the conjecture is wholly without foundation.

For the next five years we all but lose sight of him. In 1544 he was acting as regent in the College of Cardinal Jean Lemoine, in Paris,[1] and in the same year he casually mentions in his history that he was in Toulouse.[2] Besides these two facts, nothing more is known of his external life during the whole of this period. As it happens, however, he wrote a short poem while in Paris which is of more value as a revelation of himself than any other production he has left us.[3] In general, Buchanan indulges in few personal references. Even in the poem which recounts his woes as a regent in Ste. Barbe, he speaks of himself rather as a type than an individual. In the poem to which we refer, he registers at once his physical and his moral habit. He had been at death's door from a complication of ailments—gout, stone, dropsy, asthma, and racking cough—and is still in doubt if he will eventually recover. The first half of the poem is a vivid record of his sufferings, and proves that Buchanan must naturally have been of feeble constitution, and more or less of an invalid all his life. In the second, the touching reference to the sympathetic care of his various friends in Paris shows us a side of Buchanan which his epigrams and controversial writings are apt to make us forget.

As we gather from a poem written afterwards in Portugal,[4] Buchanan must have left Paris not later than 1545.

[1] Moreri, 'Anti-Baillet,' tom. i. p. 328. [2] Hist. Rer. Scot., p. 11.

[3] Eleg. IV., "Ad Ptolemæum Luxium Tastæum et Jacobum Tevium, cum articulari morbo laboraret."

[4] Silvæ III., "Desiderium Lutetiæ."

How or where he spent the next three years has not been ascertained. When next we hear of him, it is again in connection with the great Principal, André de Gouvéa, who, in response to an invitation or rather command of John III. in 1547, set out for Portugal to assume the superintendence of a new college in connection with the lately founded University of Coimbra.[1] At this period, Buchanan himself tells us, France was fast becoming an impossible place for men of peaceful inclinations. The proposal of Gouvéa, therefore, that he should accompany him to Coimbra, was gladly accepted, and the more so that his brother Patrick and several of his former colleagues at Bordeaux were among the band of scholars whom Gouvéa had chosen as his staff for the new university. At first everything went well. Before a year was out, however, Gouvéa died, and the university falling under the dominion of the Jesuits, the colony of scholars, as sympathisers with heresy alike in religious and secular studies, were subjected to the most annoying persecution. As the author of "Franciscanus," Buchanan was the object of their most stringent dealings. Before accepting Gouvéa's offer, Buchanan had expressly stipulated with the king that this satire should not be made ground of offence against him. But he was friendless, and his enemies were all-powerful. He was accused of having eaten flesh in Lent, of having made injurious reflections on the character of the monks, and of having in private conversation asserted that the authority of St Augustine was on the side of heretics. After a year and a half's petty annoyance, Buchanan was shut up in a monastery, in order that he might be better instructed in the faith of the Church.[2]

[1] Vita sua. [2] Ibid.

It was during his confinement in the monastery that Buchanan mainly wrote the work that, more than any other, gained him his European reputation—his metrical paraphrase of the Psalms. This was an exercise in which the humanists of Buchanan's day eagerly vied with each other, as at once a display of their scholarship and an earnest of their orthodoxy. Of these innumerable paraphrases, none attained so universal acceptance as that of Buchanan. With his contemporaries it gained him the title of "the first poet of his age"; it perpetuated his name on the Continent for two centuries after his death; and its use in the schools of his native country "gave a vitality to the teaching of Latin in Scotland it could not easily achieve elsewhere." [1]

To the period of his stay in Portugal also belongs a series of poems of a very different type—his erotic verses addressed to Leonora. The writing of such verse was the almost universal practice of the humanists of the sixteenth century, and is to be regarded simply as another proof of their slavish worship of antiquity. In Buchanan's case, as, indeed, in the case of most of these modern Latin versifiers, the licence of expression fairly rivals that of their classical prototypes; but it would be to misunderstand the spirit of the sixteenth century to infer from the licence of Buchanan's verse that his life was its practical commentary. In a poem written in later life he seems to tell us in so many words that his Leonoras and Neæras were mere names on which he exercised his fancy.[2]

[1] Hill Burton, 'Scot Abroad,' vol. ii. p. 147.

[2] "Nec Phyllidis me nunc juvat flavam comam
Præferre Bacchi crinibus,
Nec in Neæræ perfidam superbiam
Sævos iambos stringere."—Iamb. I.

FRANCE—ENGAGEMENT WITH THE MARÉCHAL DE BRISSAC, 1552-61.

Buchanan left Portugal in 1552, and after a brief sojourn in England, once more took up his abode in France. For two years he remained in Paris, probably acting as regent in the Collége Boncourt.[1] During the following five years, the last that he spent on the Continent, he acted as tutor to Timoleon du Cossé, son of Charles du Cossé, marshal of France, and one of the most distinguished soldiers of the age. In this capacity he resided partly in France and partly in Italy, attending Du Cossé in his various campaigns. The poem entitled "De Sphæra" is the memorial of this engagement. As we now have it, the poem consists of five books, the last two being unfinished. Buchanan doubtless meant the "De Sphæra" to be the great poetical achievement of his life. The poem is in large measure merely a paraphrase of a treatise by Joannes de Sacrobosco on the Sphere, which had been a text-book in all the schools since the thirteenth century. Buchanan's "De Sphæra," however, is not merely a poetical exposition of the mediæval cosmogony,—it is an indignant protest against what he deemed the pseudo-science of the time. The epoch-making book of Copernicus had been published in 1543; but Buchanan, along with all the scholars of his time, regarded the new system as unworthy of serious consideration, and without naming him he contemptuously dismisses Copernicus as a charlatan. As the Copernican theory was not generally accepted by educated men for more than a century after Buchanan wrote his poem, he

[1] Epist. I.

cannot be fairly charged with undue perversity or obscurantism.

Another poem also belongs to this period, which deserves mention as containing one of the best known passages in all his writings—his "Epithalamion" on the marriage of Mary Queen of Scots with the Dauphin of France in 1558. The passage is that in which he celebrates, with considerable stretch of poetical fancy, the natural advantages of Scotland and the achievements of its people. In addition to its real merit as poetry, the lines are interesting as clearly showing that for Buchanan the Celts were the true Scottish nation.

SCOTLAND—RELATIONS WITH THE COURT.

The exact date when Buchanan finally returned to Scotland is uncertain. In January 1562, as we learn from a letter of Sir Thomas Randolph, Buchanan was in attendance on Mary, and daily reading Livy with her.[1] In the Register of the Privy Council for 1563 there is an entry to the effect that Buchanan, along with another, had been appointed "to interpreit the writtis producit in proces writtin in Spainis langage furth of the same in Franche, Latyne, or Inglis, that the Quenis grace and Counsale mycht thaireftir understand the samyn." For his general services Buchanan received a pension of 250 pounds Scots, which in 1564 was commuted into an annual grant of 500 pounds Scots from the lands of the Abbey of Crossraguel, together with the whole temporality of the Abbey as well as the monastic buildings. As there were no fewer than four persons in-

[1] This reading of the classics was one of the affectations of ladies of rank in Mary's day.

terested in the abbacy, however, Buchanan profited little by the grant, and to the end of his life he was never far from actual want. Begging letters in the form of playful epigrams, addressed to Mary as well as to the Regents Moray and Lennox, prove that, in spite of the honourable position he held in the country, his income must have been either precarious or insufficient.[1]

PRINCIPAL OF ST LEONARD'S—SERVICES TO EDUCATION.

In 1566, through the patronage of the Earl of Moray, Buchanan was appointed Principal of St Leonard's College. Of the details of his life in St Andrews, or of the manner in which he discharged his duties, nothing has come down to us. It is clear, however, that he was held in honour by the university, and that his great name as a scholar drew an increasing number of students to the college over which he presided. For three successive years after his appointment he was one of the electors, assessors, and deputies of the rector; and in each case his name is entered with the addition "Poetarum nostræ memoriæ facile princeps." He was never either rector or dean of the faculty. "It is remarkable," says Principal Lee, "that no students are enrolled as belonging to St Leonard's College in 1566 and

[1] "AD MARIAM SCOTIÆ REGINAM.

Do quod adest: opto quod abest tibi: dona darentur
Aurea, sors animo si foret æqua meo.
Hoc leve si credis, paribus me ulciscere donis:
Et quod abest, opta tu mihi: da quod adest."

"AD JACOBUM MORAVIÆ COMITEM.

Si magis est, ut Christus ait, donare beatum,
Quam de munifica dona referre manu:
Aspice quam foveam tibi: sis ut dando beatus,
Non renuo fieri, te tribuente, miser."

1567, though the numbers both at St Mary's and St Salvator's are considerable. In 1568 more students entered St Leonard's than even St Mary's, which had generally been the most numerously attended of all the colleges; and in 1569 the numbers enrolled for the first time in St Leonard's were twenty-four, while those of St Mary's were only eleven, and those at St Salvator's only eight." It seems natural to infer that Buchanan's European reputation must explain this prosperity of St Leonard's at the expense of its rivals.

There is abundant evidence to prove that Buchanan was keenly interested in the cause of education in Scotland. At the Reformation, various abortive schemes were framed for the reconstitution of the University of St Andrews, and among them is one from the hand of Buchanan himself. The plan of study he sets forth was inadequate even for that day in Scotland; but so many schemes for the improvement of the university had already miscarried, that only some such modest plan as that of Buchanan had any chance of being realised. As it happened, even this scheme had no better fortune than those of his predecessors.[1]— Buchanan was most closely associated with the University of St Andrews, but more than once he was also the prompter of substantial boons in favour of the University of Glasgow. A valuable gift of Latin and Greek books gave further proof of his interest in the welfare of Glasgow College. But the best endeavours of Buchanan in the cause of public instruction could bear little fruit at a time when the country was torn with civil and religious dissensions, and its very existence as a nation was at stake. His real service to education in Scotland, therefore, is to

[1] See p. 3, below.

be traced to the indirect influence of his fame as a scholar. For fully two centuries after his death, his name and example were the inspiration of such of his countrymen as made the career of a scholar the ambition of their life.

RELATIONS WITH MARY—ACCOMPANIES THE REGENT MORAY TO ENGLAND.

We have seen that, on his return to Scotland, Buchanan acted as classical tutor to Mary, and that he received a grant for his general services to herself and the Government. While he was thus in daily attendance on Mary, he made no concealment of the fact that he was opposed to her on all fundamental questions of policy and religion. On his arrival in Scotland he had joined the Reformed Church as established by the Protestant party; and from 1563 he sat for four successive years as a member of the General Assembly, and in 1567 as Moderator. As the General Assembly and all its deliberations were the special aversion of Mary, Buchanan did not consult her favour by becoming one of its members. Nevertheless, for the first few years after his return from the Continent, he performed all those services about the Court which princes in that age required of their scholars. He wrote Latin masques on the occasion of Court festivities, and he addressed poems to Mary in a tone in perfect keeping with the conventions of the age.

In December 1566, Buchanan, as poet-laureate of the Court, wrote the masque played on the occasion of the baptism of James VI.; but by the events that immediately followed—the murder of Darnley and Mary's marriage with Bothwell—he was completely alienated from the

queen, and eventually proved one of the most formidable of her adversaries. With many of Mary's own friends, and the entire party to which he himself belonged, Buchanan was convinced of the queen's guilty share in her husband's murder. By all his principles in politics and religion, also, he was convinced that it was for the best welfare of the country that Mary should not again sit upon the throne. When he was invited by the Regent Moray, therefore, to act as one of his assistants in placing the indictment against Mary before Elizabeth, he could not refuse his services to his country. Accordingly, in 1568 he accompanied Moray and his fellow-commissioners first to York, and afterwards to London. His share in the proceedings against Mary was the statement in Latin of the various charges against her supplied to him by the insurgent leaders. This statement, as written in classical Latin, and by a scholar of Buchanan's reputation, made the whole tragic story known to educated Europe. Its full title, though probably not supplied by Buchanan himself, explains the nature and scope of the indictment, "De Maria Scotorum Regina, totaque ejus contra Regem conjuratione, fœdo cum Bothuelio adulterio, nefaria in maritum crudelitate et rabie, horrendo insuper et deterrimo ejusdem parricidio, plena et tragica plane Historia."[1]— During his stay in London, Buchanan enjoyed the best society the city could then offer. As several of his poems show, he was on intimate terms with Elizabeth's great minister, Cecil. He also held pleasant intercourse with Elizabeth's classical tutor, Roger Ascham, exchanging presents and complimentary verses with him.

[1] On the Scots translation of the 'Detectio,' which has been loosely ascribed to Buchanan, see note, p. 59.

RETURNS TO SCOTLAND—WRITES VARIOUS TRACTS.

In the beginning of 1569 he returned to Scotland, and for a short time resumed his duties as Principal of St Leonard's.[1] It must have been shortly after his return to Scotland that he produced his only two other pieces written in the vernacular—'The Admonitioun to the trew Lordis' (pp. 18-36) and the 'Chamæleon' (pp. 37-53). To the same period, probably, belongs his famous dialogue, 'De Jure Regni apud Scotos,' an exposition of his political creed, and of what he understood to be the constitutional relations of prince and people in Scotland. The leading motive of the tract is identical with that of Milton in his 'Defence of the People of England'—the justification of his countrymen in the eyes of Europe; and the sum of its political teaching is simply that the prince exists by the will and for the good of the people.

TUTOR TO KING JAMES—PUBLIC LIFE, 1570-82.

During his last years, a charge was committed to Buchanan which has given him a place in the traditions of his country which he could not have gained by all his mastery of classical Latin. In 1570 the Privy Council appointed him tutor to the king, then only four years of age. As his dedications to "Baptistes," the 'De Jure Regni,' and his 'History of Scotland' show, Buchanan had a full sense of the responsibility of his charge. He was now in his 64th year, and his infirmities made him even older than his years, so that he was not in all respects specially fitted for the task imposed upon him.

[1] Sibbald, 'Commentarius in Vitam Georgii Buchanani,' p. 66.

From James's fourth to his twelfth year, however, Buchanan not only exercised a general superintendence over his education, but in certain branches himself gave his pupil instruction. How James profited by this instruction is proved by the fact that he became "the only English prince who has carried to the throne knowledge derived from reading or any considerable amount of literature."[1] On the other hand, his entire line of action, when he afterwards came to the throne, was in direct antagonism to all his master's principles, alike in politics and religion.

Besides his post as tutor to James, Buchanan held other appointments that made him a person of considerable importance in the country. During the brief regency of Lennox he was made director of Chancery, and afterwards Keeper of the Privy Seal, an office which he held till 1578. As Keeper of the Privy Seal he was entitled to a seat in Parliament, a privilege of which he seems to have availed himself. To the Earl of Morton Buchanan was not so favourably disposed as to the three previous regents, Moray, Lennox, and Mar. With the religious party to which he belonged, he disapproved of Morton's attitude towards the Church. But his chief ground of opposition was the regent's persistent attempt to gain possession of the king. It was, indeed, mainly by the advice of Buchanan and Alexander Erskine, governor of Stirling Castle, that James was induced to support the party opposed to Morton, which brought about his temporary abdication in March 1578.[2] A council of twelve was then formed for the direction of the king, Buchanan being one of its extraordinary members. The council

[1] Mark Pattison, 'Isaac Casaubon,' p. 296.
[2] Sir James Melville, 'Memoirs.'

was of short duration, as by April of the same year Morton was again in power. During Morton's second regency Buchanan still continued in the Privy Council, though in 1578 he had resigned the Seal to his nephew, Thomas Buchanan. Of the Councils which met during Morton's second regency, Buchanan occasionally attended the first; but at the second he seems never to have been present. In the first Council, Buchanan, assisted by Peter Young, his subordinate in charge of the king, acted as interim secretary during the absence of the Commendator of Dunfermline on an embassy to England.

In virtue of his office as tutor to the king, and his position as one of the public servants of the country, Buchanan was of sufficient consequence to be the object of special solicitation, both from England and the Continent. In a list sent to Cecil of the Scots whose influence it would be well to secure, the name of Buchanan occurs with a suggested *douceur* of £200, which we have no reason to suppose, however, that Buchanan ever received. From abroad he received letters from the supporters of Henry of Navarre, praying his influence in favour of their master, and impressing upon him the importance of securing an understanding between Scotland and the French Protestants.

'HISTORY OF SCOTLAND.'

The last and most ambitious work of Buchanan was his 'Rerum Scoticarum Historia,' in twenty books, that all but fills the thicker folio in Ruddiman's edition of his works. Written in advanced age and in broken health, it affords the most signal proof of Buchanan's

force of mind and indomitable spirit. As a narrative written professedly in imitation of the classical historians, its choiceness and vigour of style exacted the admiration of Buchanan's contemporaries, and for nearly two hundred years made Scottish history familiar to Continental scholars. Even by students like Archbishop Ussher it was regarded as of high historical value, and not till the present century did it definitely lose its place as a possible presentment of the history of the Scottish nation. Like most histories, it is the work of a partisan, and, consciously or unconsciously, the political lessons it inculcates are but the conclusions of his 'De Jure Regni' and "Baptistes." For the first half of the sixteenth century, however, its importance is still recognised by every competent student of Scottish history.

LAST DAYS—CONCLUSION.

All through life Buchanan suffered from ill health, and more than once he seems to have been at the point of death. Naturally of a delicate constitution, his early privations, his wandering and precarious life, sowed the seeds of the various ailments from which he suffered in his advanced years. In Buchanan's century, moreover, the conditions of life antedated the advances of age. At forty a man was then considered old; at fifty he was aged.[1] From the date of his final return to Scotland there were protracted periods when all employment was impossible for him, and during the last two years of his life he seems

[1] Thus Montaigne, who was naturally of a vigorous constitution, speaks of himself at forty as having entered the avenue of old age, when "what he shall be from that time forth will be but a half-existence, and no longer his whole self."—Essais, iii. 5.

to have been all but completely prostrate. To the last, however, he retained his clearness and alertness of mind. Visiting him in 1581, a year before his death, Andrew Melville and his nephew James found him teaching his servant the alphabet. "I see, sir," said Melville, "yie are nocht ydle." "Better this," replied Buchanan, "nor stelling sheipe, or sitting ydle, quhilk is as ill."[1] Buchanan died in Edinburgh on the 28th of September 1582, and so poor that the expense of his funeral was defrayed by the city. He was buried in the Greyfriars' churchyard, and was followed to the grave "by a great company of the faithful."[2] A simple tablet now marks the spot where he is supposed to lie; and at the north-west corner of the church a monument was erected in 1878 by David Laing, consisting of a pedestal with a bust of life-size.

During the latter half of the sixteenth century Buchanan was unquestionably the most celebrated scholar and man of letters then living in Britain. Latin was still the common language of Europe, and Buchanan was regarded by his contemporaries as at once the rival of Virgil and Livy in their own tongue. During the next century, both in England and on the Continent, his fame suffered but little diminution, and even into the eighteenth his writings were known to all with any pretensions to classical attainments. Buchanan's mastery over such a language as Latin is itself conclusive proof of the natural vigour of his mind; but his prose and verse alike attest that he had far higher gifts than those of the mere assiduous student. Wit, humour, imagination, general breadth and sagacity of mind, are present in him in such degree as fairly entitles him to rank with the highest order of intellects his country has

[1] Mr James Melville's Diary, p. 86 (edit. 1829). [2] Calderwood.

produced. His meagre remains in his mother tongue give only an imperfect idea of the range and variety of his gifts; yet even in these his manner of handling a half-developed language has the unmistakable stamp of the master of style. Of all prose writers of the Scots dialect, Knox alone is to be named with him for vigour of thought and incisiveness of phrase; and in Knox we do not find what is ever present in Buchanan — a presiding faculty that sees the beginning and the end, and subordinates the trivial to the significant, the part to the whole.

MR GEORGE BUCHANAN'S OPINION

ANENT

THE REFORMATION OF THE UNIVERSITIE OF ST ANDROS.

[On the establishment of Protestantism (1560) as the religion of the state, the Scottish reformers, in the deadly earnest that characterised all their action, set about the work of reconstruction in the three universities. As the most important of the three, St Andrews received their special attention. At the moment of the overthrow of the ancient Church, the studies and methods of instruction followed in all the three colleges of St Andrews were wholly those of mediævalism. Canon law, the logic and metaphysic of the schoolmen, made the staple of the curriculum. Latin had a distinct place assigned to it, but it was Latin as understood by men like John Major, and not as it had come to be taught by the scholars of the renaissance. As we learn from the case of Andrew Melville,* also, Greek was still unknown even in St Mary's, the most fully equipped of all the three colleges. While the curriculum was thus antiquated, the overlapping functions of the three colleges made impossible the effective and economical organisa-

* James Melville's Diary, p. 39 (edit. 1842).

tion of the university. There was no organic connection between the colleges, and the various subjects of study were promiscuously taught in each. This was, indeed, the case with all the colleges of the mediæval universities; but at St Andrews, where the number of colleges was so few, and funds were not over-abundant, a distinct function for each, and an organic connection between all, was imperatively needed in the interests of higher education.

With the clear sense of the nature of the reforms needed, the authors of the 'Book of Discipline' laid it down that the three colleges at St Andrews should each have a distinct sphere of its own: that one should provide a course in philosophy, the second a course in law, and the third a course in divinity. Like so many other excellent proposals in the 'Book of Discipline,' this proposal for the reform of St Andrews was not carried into effect; and, during the next few years, the university seems to have lost rather than gained in efficiency. By an Act of Parliament (1563), a commission was appointed to investigate the state of that university, on the ground that there was "waisting of the patrimony of sum of the fundatiounis maid in the Collegeis of the City of Sanctandros and uthers placis within this Realme for the intertenement of the youth, and that few sciences and speciallie thay that ar maist necessaire, that is to say, the toungis and humanitie, are in ane part not teichit within the said Citie to the greit detriment of the haill liegis of the Realme." The most notable among the Commissioners were Moray, Maitland, and Buchanan, and they were charged to report the result of their inquiry the following year. This they failed to do, and the only memorial of the commission is the scheme for the reconstruction of the three colleges here printed, which there is good reason to believe was the work of Buchanan himself. The original manuscript in the Advocates' Library is endorsed "Mr George Buchanans opinion anent the Reformation of the Vniversitie of St Andros, al vrytten vith his awin hand vret, 1579." The manuscript is not in Buchanan's own hand, and must have been copied at a much later date. Besides many errors he has made in his copy, the transcriber has further blundered in assigning the original to the

year 1579. As will be seen, the author of the 'Opinion' speaks of Queen Mary as still upon the throne. The original draft must therefore have been made before her abdication in July 1567; and it is reasonable to suppose that it embodies the conclusions of the Parliamentary Commission of 1563, of which Buchanan was a member.* This scheme of university reform certainly bears all the marks of Buchanan's authorship. Its clearness and succinctness, the importance it assigns to classical studies, are precisely what we should expect from his own intellectual ideals and the sound sense that made the foundation of his character. Moreover, in that part of the plan which deals with the *College of Humanite* there seem to be reminiscences of Sainte-Barbe and the Collége de Guyenne, which further stamp it as the production of Buchanan.

Buchanan's scheme differs materially from that of the 'Book of Discipline,' but resembles it in so far that it assigns a separate function to each of the three colleges. From a modern point of view it appears a ludicrously inadequate presentment of the scope of a university. In judging its merits, however, we must have regard not only to the state of studies at the period, but the means at the disposal of those who were most eager for university reform. From the confusion of the years that followed the change of religion, it was only the most modest schemes of university reconstruction that had any chance of being carried into effect; and, as it happened, neither the proposals of the authors of the 'Book of Discipline,' nor those of Buchanan, nor those of Andrew Melville in 1579, were ever realised.

It has been objected to Buchanan's plan that "its author had his attention too exclusively directed to the cultivation of languages and humanity." † It may be safely said, however, that in attaching the importance he did to humane studies, Buchanan was meeting the deepest intellectual need of his age, and that he was in the

* Another University Commission was appointed by Parliament in 1579. The transcriber probably confounded this commission with the previous one. Buchanan, it should be said, sat on both commissions.

† M'Crie, Life of Andrew Melville, pp. 356, 357 (edit. 1856).

true line of the best thinkers and educationists of the sixteenth century. The great work of that century in the development of men's minds was to recover language from the corruption into which it had fallen in the hands of the later schoolmen. With language in the state to which it had come by the middle of the fifteenth century, just thinking on any subject whatever was an impossibility. In the study of the Latin and Greek classics, therefore, men found the very discipline they needed to rationalise their modes of speech, and so eventually to train them to right methods in the general search for truth. It may also be said that had Buchanan's ideal of a liberal education taken deeper root in Scotland, and the ancient languages come to be studied in the spirit which he advocated, the sterile scholasticism which subsequently stunted and distorted the Scottish intellect would at least in some degree have been mitigated, and a larger scope ensured for the development of the national genius.

As regards the other subjects (science and divinity) which have their place in Buchanan's scheme, they hardly deserved greater importance than he assigns them. Science had no considerable body of rationally systematised knowledge that demanded a large provision in any university. Of the matter of science and the methods of its professors we have a shining example in the famous Jerome Cardan, who had lately (1552) visited Scotland to try his skill on Archbishop Hamilton. Cardan's treatment of his patient, his diagnosis of his disease, and the prescription he eventually left behind him for its cure, prove very conclusively that the time had not yet come when science should reign in the schools. Neither did divinity, as understood by the religious bodies which had broken with the Church of Rome, deserve a larger place than Buchanan saw fit to assign it. For Protestants, much that had been required of the mediæval doctor of theology was no longer profitable or necessary. Canon law, the interminable study of the mediæval theologian, had little importance for the Reformed Churches; and in a Protestant university only those Fathers could be read whose writings were supposed to confirm the new doctrines in religion. Church history, it would seem, had not yet

attained the dignity of a special study, since Andrew Melville, in his elaborate scheme for erecting St Mary's into a theological college,* gives it no place in his curriculum. Melville's preposterous plan, indeed, is itself the best proof that Buchanan was well advised in assigning theology the subordinate place he did. In Melville's theological college there were to be five professors, and the course was to be five years. The first professor was to teach Hebrew, Chaldee, and Syriac the first year; the second was to apply these languages to the critical explanation of the Pentateuch and historical books; the fourth was to compare the Greek Testament with the Syriac version; and the fifth to lecture on systematic divinity. When we remember what Biblical exegesis meant in Scotland during the sixteenth century, we at once see that this theological course sketched by Melville would have been but the continuation of those arid methods and inane discussions of the schoolmen, which it had been the mission of the humanists to explode. In the interests of theology itself, therefore, at the stage which it had then attained, Buchanan's plan was probably the most rational that could have been suggested. It would, at least, have ensured what even to-day would be no inadequate equipment for the minister of any church,—a thorough knowledge of the Greek and Latin classics, crowned by a similar knowledge of the sources of his religion.

Buchanan's 'Opinion' was first printed by Irving as Appendix III. to his 'Memoirs of Buchanan' (edit. 1817). It was afterwards (1836) more carefully re-edited for the Bannatyne Club in the second volume of their 'Miscellany.' The Bannatyne editor speaks as if Irving had followed a different original from himself; but this must have been an oversight, as Irving expressly says (p. 178, note) that he followed the MS. in the Advocates' Library, which the later edition also reproduced, only with greater accuracy. As far as I am aware, this MS. is the only original text we possess.]

* Melville's plan embodied the advice of the Parliamentary Commission of 1579. The character of this plan shows that it was mainly the work of Melville.

THE ORDINAR EXPENSIS OF THE COLLEGE OF HUMANITE.[1]*

Personis.

The Principal.
Ane Lectour Publik.
Vj Regentis.

Servantis.

The Principal ij.
The Lectour Public ane.
The Cuik.
The Portar.
The Stewart.
The Pantriman.

For the principal and ij ſervantis ij quartis of ayl, ij bread, of xvj vnce the bread, ane quartar of mouton, or equiualent in ſylver, or the fiſche day, ij ſ.

Summa.

Of mault, xij gallons the bol,	.	xv bŧis and ane half.
In bread of quheit,	. .	6 bŧis.
For kytchyn meat,	. .	xxxv ŧbis.

The public lectour j quart of ayl, ane bread and ane half.

Item half ane quartar of mouton at the principalis table. And he be maryit, or hald hous out of the college, that it ſalbe leful to hym to haif ane burdit in the college at the principalis table in his place, or ellis the pryce of the buirding abuve written.

Summa.

Of mault,	. . . .	vij bŧis 3 ſ.
In bread,	. . . .	4 bŧis 2 ſ.
In ſylver,	. . . .	xviij ŧbs.

The vj regentis euery man thre chopins of ayl, and xx vnce of bread dayly, and amangis thayme ane quartar of mouton and ane

* These figures refer to the notes at the end of the volume.

half, or equiualent; that is, for fiſche or fleſche on the day v ſ.; v3. on the fiſche day ij course of fiſche, and every man ane eg at the mailteth, or ane heryng, eftyr the ſeaſon and oportunite.

Summa.

Of mault, . . .	xxxv bŧis.
Of quheit, . . .	xxii bŧis, j ſ.
Of ſylver, . . .	lxxxxj pundis v ſ.

The cuik, stewart, portar, and pantriman, ilk ane of thayme ane bread, ane pyint of ayl the day, and half ane quartar of mouton, or equiualent, amang thayme, ane cours of fyſche at mailteth, xvi d the day.

Summa.

Of mault, . . .	xj bŧis 2 ſ. 2 p.
Of ait meil, . . .	xv bŧis.
Of ſylver, . . .	xxiiii ŧbs vi ſh. 8 d.

Wagis of the Personis.[2]

The principal ane hundreth pund.

The publik lectour ane hundreth markis.

The sex regentis ſex scoir of pundis, to be diuidit at the principalis discretion, and paction maid with thayme.

The cuik and portar xij marks.

The steuart to be payit be the principal off the profet of the portionistis.[3]

For colis, napre, veſchel, and other extraordinaris concerning the hal and kitching xl pund ȝeirly.

For reparation of the place xl pund ȝeirly.

Of the quhilk reparation the principal ſal geif coumpt ȝeirly to the cenſouris and rectour for the tyme.

The Hail Soume.

In drynk of mault . .	lxix bŧis iij ſ. ij. pkis.
In quheit . . .	xxxj bŧis j ſ.
In ſilver . .	five hundret xlvij ŧbs x ſ x d.

Item for ilk bursar, ſa mony as ſalbe thocht necessair to be in the College of Humanite, ane bread and ane pyint of ayl on the day, the ſext part of ane quartar of mouton, or the valour thairof.

THE ORDRE OF THE COLLEGE OF HUMANITE.

The scholaris that cumis of new ſal addreſse thayme to the principal, quha ſal cauſe thayme to compone, and examine thayme, and eftyr thair capacite send thayme to ane regent with hys signet, and the regent sal writ thayme in hys rol, and assigne thayme place in hys classe diuidit in decuriis.

The bairnis of thys college sal heir na other lessons bot thair regentis, and the lectour public in humanite sa mony as salbe fund able be the principal. And that quhilk is red in thys college sal nocht be red in otheris.

The bairnis of thys college sal nother ga furth be themselves nor ȝit with ane regent without the principalis leif. Al other thyngis partenyng to discipline scolastic to be doin as commodite and tyme occurris.

· The nombre of the classis at the leist sex.[4]

[*The VI. Classe.*][5]

The lawast class is for thayme that suld declin the namis, and the verbes actives, passives, and anomales, and eftyr that lear Terence and the rudimentis of grammar as followis. Thay sal bring to the classe paper and ink, and the regent sal cause thayme to writ twa or thre lynis of Terence, tellyng nocht only to thayme the lettres and the word but als the accent in sik lasar that the bairnis may easely writ eftyr his pronunciation. And efter that he sal geif the interpretation in Scottis correspondant to the Latin, garryng thayme all writ. Syne he sal declair euery word, and cause thayme to writ severally all the nounes and the verbes that be in thair lesson, geif command to lear thayme against the nixt lesson, and als bring that lesson quhilk was maid in the classe without ony falt writtin. The nomenclatouris to haif charge to gather the lessons writtin, euery ane in hys awyne decurio, and

bring thayme to the regent, and schaw hym quha has faltis. And geif the regent find falt quhairof the nomenclator has nocht advertysit hym, than he sal punyss baith the writar and the nomenclator, to mak thayme mair diligent in tyme to cum. And na man sal mend otheris faltis vntil thay cum to the regent. In thys classe thay salbe constranit to speik Latin, and dayly to compone sum smal thyng eftyr thair capacite.

The V. Classe.

Thys classe sal reid Terence,[6] and sum of the maist facil epistles of Cicero,[1] alternatim, and als the reulis of grammar assignat to thayme, without commentair, bot only the expresse wordis and sentence of the reul: and thay sal writ baith Terence and Cicero, euery man with hys awyn hand.

The IV. Classe.

Thys classe sal reid of Terence and Cicero sum thyng mair than the classis onder thayme, and als *de constructione octo partium;* and the latter half of the ȝeir sal reid sum epistles of Ouide, or other of hys elegyis, and als writ al thair lessons, except the grammar, and compone largear themes than the nether classis. And al thyr classis salbe vesiit euery quartar of ȝeir, and promovit hyear efter thair meritis.

The III. Classe.

Thys classe sal reid the grammar in Grek, the epistles of Cicero, and sum of the maist facil orations, with sum buik of Ouide, and the quantiteis of syllabes, and sum introduction of rhetorik, and sum of the bukis of Linaceris grammar,[7] and salbe mair exercisit in composition than the otheris lawar.

The Secund and Fyrst Class.

Thyr classis sal reid the rethorikis of Cicero, and hys orationis, and for poetis, Virgil, Horace, Ouide, and sum of Homer or Hesiode. The auditouris salbe diligently exercisit in verse,[8] and oration, and declamation euery moneth, ilk ane thair cours about. Item, generaly disputations to be had euery Satterday fra ane efter

none to four houris, ane classe aganis ane other, fixing themis alternatim, and syne componing on themis ditit be regentis of other classis or other maisters.

At the end of the ȝeir,[9] in the moneth of August or thairby, all the haill classis sal propone themis oppinly, and affix thayme vpon the college wallis, or in the great schol or hallis. The principal sal cheis ane certaine of the best of the fyrst classe and secund, and send thayme to sum of the honest men of other collegis, or sum other lernit man beyng present for the tyme, and desire that he propone thayme ane theme in prose and ane other in verse. Thair salbe twa bonnittis proponet[10] to be given solemnly to the twa that makis best composition, with honorable wordis to encourage otheris in tyme to cum to emulation; and that the honest and principal personis of the vniversitie assistand, and exhortyng the studentis to be diligent, and raise thair curage.

Heir efter because the maist part of the countrey will be glaid to se thair bairnis, and mak thayme clathys, and provid to thair necessiteis the rest of the ȝeir, thair may be gevin sum vacans on to the first day of October,[11] on the quhilk day al lessonis begynnis againe in al collegis. At the quhilk day naine salbe promovit to na classe without he be examinat be the principal and regentis committit thairto.

The principal salbe diligent[12] that euery regent do hys devtie, and that the bairnis be obedient, and to that effect mak sum particular reulis sik as salbe fund gud be the rectour and censouris for peceable governing of the college; and at the begynning of October, the principal sal present befor thayme the said regentis; and geif ony inlak be seiknes or other necessite, he sal present ane qualefyit persone to thayme. And geif the principal inlak,[13] the vniversitie and conservatour or hys deputis sal convein, and cheiss of the hail vniversitie four of the best qualefyit personis to that office, and writ thair names: and eftyr prayer maid, that God of his gudenes wald send the sort apon hym that war habliast to exerce that estat to hys glore and common weil, ane barne sal draw of the four ane, the quhilk salbe principal, and thys to put away al deception and ambition.

The principal sal support the defectis of absens of the public reidar and regentis. And siklyk in the principalis absence, euery man in hys ordre sal haif hys jurisdiction and correction of the studentis.

The portar sal abyd continualy at the ȝet, and receave the principalis signet of thayme that desiris to pas furth. Item, in sommer[14] he sal ryng dayly at v houris to the rising; at sax to the lesson public; before viij, twys to the ordinar lection; at ten he sal knel; at half houre to xi knel; at xi ryng to the dennar; at grace knel; to repetition eftyr grace ring; or iij howris ryng twyiss; at halfe houre to five knel; at v ryng.

Al the studentis remanyng in the college salbe distribut be chalmeris onder cure of the principal or sum regent or pedagogis[15] lernit and of jugement, quha sal haif cure of thayr studie and diligens; bot nocht to reid ony particular lection to thayme, bot to cause thayme to geif compt of it that thay reid in the classe. Nor ȝit sal it be leful to the said pedagogis to ding thair disciples, bot only to declair the falt to the principal, or to thair regent, and refer the punition to thayme.

In thys college nayne sal persever[16] regent in humanite abuve the space of vij or viij ȝeir.

The thre law classis[17] sal nocht be subject to cum to preaching or exercise public, except on the Sonday. The other preachyng and exercise days, ane regent salbe committit to se that thay be dewly exercisit and specialy in lerning to writ.

THE COLLEGE OF PHILOSOPHIE.[18]

Personis.

Ane Principal.
Ane Reidar in Medicine.[19]
And Regents iiij.

Servantis.

The Principal ij.
The Medicine j.

The Cuik.
The Portar.
The Stewart.
The Pantriman.

The Principalis portion and salair as in the College of Humanite.
The Medicins as the Lectour Public in Humanite.
The rest vt supra proportionately.

Summa.

In bread.
In drink.
In sylver.

The bursaris 12 vt supra, euery ane xvi ℔is the ȝeir, or vt supra.

For colis, candil, napre, and veschel, xl pund ȝeirly.

For reparation of the place, xl pund ȝeirly.

The hayl subject to compt vt supra.

The principal to be ane man of iconomie, and sufficient doctrine to supple the regentis absens in redyng in thair seiknes or lauful besynes. Item, to haif al sik autorite on regentis, and studentis, and servants of the college, and to geif compt to the rectour and censoris as forsaid is in the College of Humanite at euery visitation.

The first regent reid the dialectic, analitic, and moralis, in the first ȝeir and half; and the other ȝeir and half, the natural philosophie, metaphysik, and principis of mathematik. Swa in thre ȝeris [20] thyr regentis sal pas be degreis the hail cours of dialectic, logic, physik, and metaphysik; the rest of the tyme to repet and pas thair actis. Thay sal reid sik bukis of Aristotil, or other philosophes as the principal sal praescrive to thayme.

Na man salbe admittit at the begynning of the ȝeir to the philosophie that has nocht passit be the first or second classe of humanite, or geif he be ane strangear, be jugit worthy of the first or secund classe be trial of composition in verse and prose.

The Ordre of Redyng.

Al the regentis sal begyn baith sommer and winther at vi howris in the mornyng to thair ordinar lessons, and at the begynning sal mak ane schort prayer for promotion of lernyng and the estat of the common weil. Thay sal reid vnto viij houris, the quhilk being strokin, the bel sal ryng to the medicinis lesson, quha sal reid on to ix houris; and fra ix to ten salbe intermission. In the rest of the howris thay salbe exercisit in disputyng and reidyng as the College of Humanite; and the regent in euery classe sal cause the ane part to disput aganis the other. On Satterday euery classe sal propone certaine propositions, quhilk afoir none sal be examinat and disput againe be the regentis betuix viij and xj howris; and eftyr none the disciples of the superiour classe sal disput aganis the inferiour betwix ane and thre howris.

The Promotion of thayr Degreis.

At the end of the first ij ȝeiris thay[21] salbe maid bachelaris, quhair nocht only thay sal declair publicly quhat thai haif profettit be thair industrie and labouris, bot alswa thay sal ansuer priuatly to iiij examinatouris, deput be the vniversite, of the dialectic, logic and moralis; and quha beis nocht fund hable, salbe deposit to ane lowar classe. And siklik, at the end of the ȝeir and half followyng, to be examinat of the natural philosophie, metaphysik, and mathematik. The examinatouris salbe graduat, ane in theologie, ane that has red in philosophie, ane of profession of medicine passit maister, and ane regent in humanite; quha, on thair conscience, sal declair to the rectour and censouris quha ar worthy of promotion or nocht. Efter the quhylk declaration, the rectour sal decerne the onworthy to be deposit for tyme convenient to ane inferiour classe, swa that na man be admittit to resave degre except that he haif promouit in lettres.

To the banquettis[22] of actis of bachelar and licence the riche sal nocht pay abuve xl ℔, the puir ten ℔, to augment the common portion of the college; swa that the convention of honest men of the

vniuersitie be with modestie and temperance. Item, sa mony of the assistandis to thys act as be graduat in divinite, lawis, or medicine, or presently regentis in philosophe or humanite, sal haif for thair presens and decoryng of the act, ane pair of gluvis. And the principal of the said college sal tak head that thyr thyngis be performit, as he wil ansuer to the jugement of the rectour and censouris.

The nombre of bursaris xxiiij, sustenit as is praescrivit in the College of Humanite.

Nayne sal persevere regent in thys college langar than the space of twa coursis.

The medicine sal reid iiij days in the weik, ane hore euery day in medicine; and geif he inlakis, the principal sal deduce sa mekle of hys gagis to be vsit to the common profet of the college.

THE COLLEGE OF DIUINITE.

Personis.

Ane Principal, to be Reidar in Hebrew.
Ane Lawer.

Servantis.

The Principal ij.
The Lawer j.
Cuik.
Pantriman.
Stewart.
Portar.

Their expensis vt supra. Vz. the principal as other principalis. The lawer 40 lbis. The cuik, portar, stewart, and pantriman, vt supra. Bursaris xviij of thayme, sex in law and xij in theologie, thair expensis vt supra. In thys collegis, because that the studentis ar in nombre fewar and of gretar age than in the otheris,

the principal and lectour in Hebrew may be ane persone; the quhilk sal reid iiij days euery weik.

The Thursday ane student in diuinite sal expone ane pas of the Scripture, the space of ane hore; and that being doin, sal ansor to the objections of euery man that pleasis to disput aganis hym the space of ane hore and half. The principal sal se that gud ordre [23] be kepit in disputing, without superfluite of wordis nothyng partening to the propos, without dinrie or pertinacite in contention; and that euery auditour in diuinite ansver hys cours about, as salbe ordanit by the principal. To speik in the publik exercise, and expone the Scripture, sal entice nocht only the auditouris of diuinite, sik as salbe thoucht expedient, bot als the regentis in other faculteis.

The lawar sal reid dayly ane hore in law, except on the Thursday.

Thair salbe xviij bursaris in thys college; vz. sex in law, and xij auditouris in diuinite.

THE COMMON MAGISTRATIS AND OFFICIARIS OF THE VNIUERSITE.

Ane Rectour.

The rectour most be ane discreit and grave person, doctor or bachelar in the hyear faculteis, or principal of ane college, or presently regent in diuinite, law or medicine, of age abuve thretty ȝeris; and salbe chosin be the hayl graduattis of the vniuersite,[24] within ane of the thre collegis, the conservatour or hys deput being present; quha sal requir the convention in thair conscience, that out of euery college thair be ane chosin, quha sal declair the votis of the college faithfully gadderit, and declair hym rectour quha has moniast votis, swa that he haif nocht been rectour within twa ȝeris afoir. The rectouris tyme to be ane ȝeir, without continuation: and geif, be ambition or otherway, the maist part of the

votis contenew hym, al thayr votis that tendis to continuation, to be nul.

The rectouris office is principaly in keping of the discipline scolastic, as in visitation of the collegis twyss or thryis in the ȝeir, to se that the ordre be kepit in teching, in mutations of classis, in disputations priuat and publik: item, that the rentis of the vniuersite be noct misspendit, that na idle person be haldin on the gagis or expensis of the vniuersite, nor onworthy promovit to degre, and mak ane registre of al that entres in the nombre of the vniuersite, and sal enjoy the priuelege thairof.

Conservatour.

The conservatour of priuilege[25] most haif autorite to cal befor hym al actions or questions movit be thayme of the vniuersite aganis ony personis in materis twiching studentis, as being studentis; and hys decreit sal haif redy execution, notwithstanding ony appellation, without delay or appellation out of the vniuersite. Hys gagis to be payit to hym or hys deput of the archdenry; because in tymes by past the archidene, or bischeppis, war conservatouris, or sum deput for thayme, and now is raisonable that thay susteine the samyn charge.

The thesaurar salbe chosin anis in the ȝeir, the samyn day that the censouris beis chosin, and sal geif compt at the ȝeris end to the censouris the day afor the cheising of the new censouris.

The salair of the rectour, thesaurar, and censoris, to be payit of the casualiteis of the vniuersite, as it that cumis of the entres of the studentis in the rectouris bukis, and of the degreis. Als the beddel to be payit of the samyn. The gagis of the rectour, censouris, thesaurair, and beddel, and als al thyr casualiteis, to be sa moderat that thay be nocht excessiue in na qualite.

Item, that the Quenis grace, and lordis of the parlement, be requirit to pas ane act that thre ȝeris efter the performing of thys reformation, na man be providit to susteine office of preachour or techour in the kyrk, except thay haif beine dewly graduat in the scholis.

The Rental of St Leonardis College.

In sylver, ...	132 tbis. 2 ß. 4 d.
Qwheit, ...	2 chald. 12 btis.
Bear, ...	13 chald. 11 btis. 2 f. 2 p.
Ait meil, ...	8 ch. 8 btis.

Sanct Salvatouris, al being fre.

In sylver, ...	642 tbis.
Qwheit, ...	3 ch. 13 btis.
Bear, ...	8 ch. 2 btis.
Aitis, ...	19 ch. 3 btis.

The New College, al being fre.

In sylver, besyid Tannadyss quhen it sal vaik,	510 tbis.
Qwheit, ...	3 ch. 8 btis.
Bear, ...	6 ch.
Atis, ...	5 ch.

The Hayl Soume.

In sylver, . . .	1284 tbis. 2 f. 4 d.
Qwheit, . . .	10 ch. 1 btis.
Bear, . . .	27 ch. 13 btis. 2 f. 2 p.
Ait meil, . . .	8 ch.
Aitis, . . .	24 ch. 3 b. [8 btis]

ANE ADMONITIOUN

TO THE

TREW LORDIS MAINTENARIS OF JUSTICE, AND OBEDIENCE TO THE KINGIS GRACE.*

[THOUGH first printed in 1571, the 'Admonitioun' must have been written early in the preceding year. Two passages in the tract enable us approximately to fix the date of its composition. In one of these passages reference is made to the assassination of John Wood, secretary to the lately murdered Regent Moray. As Wood was assassinated on the 15th April 1570 (Pitcairn, 'Criminal Trials,' p. 170), the 'Admonitioun' could not have been out of Buchanan's hands till after that date. In the other passage Buchanan seems to imply that Elizabeth had not yet carried out her purpose of sending an invading force into Scotland. But such a force actually entered Scotland under the Earl of Sussex at the end of April 1570. It would seem, therefore, that this pamphlet of Buchanan must have been written between the 15th April and the end of that month.

The 'Admonitioun,' like the 'Chamæleon,' had its origin in the critical state of affairs that followed the murder of the Regent

* I should perhaps say that in the introduction to the different pieces of Buchanan, I have occasionally repeated what I have said in my life of that scholar.

†

ANE ADMONI-
TIOVN DIRECT TO THE trew Lordis maintenaris of Iuſtice, and obedience to the Kingis Grace.

M. G. B.

IMPRENTIT AT
STRIVILING BE ROBERT
LEKPREVIK.

ANNO. DO. M. D. LXXI.

Moray. Two parties, the one aiming at the restoration of Mary, the other at a regency during the minority of her son James, tore the country in twain. When Buchanan wrote his 'Admonitioun,' Scotland was without even a nominal head, since Lennox was not chosen to the regency till June 1570, and Mary was a prisoner in England. It was out of this state of affairs (in the most literal sense a state of anarchy) that Buchanan spoke in his 'Admonitioun.'

In the 'Admonitioun' Buchanan's main contention is that in the safety of the young king lies the only hope for liberty and religion in Scotland; and the object of this pamphlet is to place before James's supporters (especially the Protestant lords) the national ruin that must follow the defeat of their cause. The great enemies they have to fear are the Hamiltons, whose triumph would only bring disaster to king and country alike. To make this contention good, he sketches at length the history of that family through the last half-century, and proves that its action all along had known but one motive — the acquisition of the crown for the head of their house. By religion and politics alike Buchanan was opposed to the aims of the house of Hamilton, and his feelings were whetted by the long-standing feud between them and the house of Lennox. The Hamiltons had but lately murdered the statesman whom Buchanan had admired most, the Regent Moray; they had taken an active part in the murder of Darnley; it was through them that Darnley's father had been so long exiled from Scotland; and it was one of their house who had brutally slain the grandfather of Darnley after he had surrendered himself a prisoner of war.

Editions of the 'Admonitioun.'

1. Ane Admonitioun direct to the trew Lordis Maintenaris of Justice, and Obedience to the Kingis Grace. M. G. B. Imprentit at Striviling be Robert Lekprevik. Anno. do. mdlxxi.

2. Another edition by Lekprevik in same year. In this edition a paragraph beginning "The third conspiracie" was added. Many

words are also spelt differently, and in a manner that curiously illustrates the uncertain orthography of the period.

3. A third edition was "imprinted at London by John Daye, according to the Scotish copie" (1571, 8vo).

4. Ruddiman, 'Buchanani Opera' (Edin., 1715). The 'Admonitioun' appears in Ruddiman's first volume. He professes to have followed Lekprevik's edition, and "to have compared it with a MS. copy carefully transcribed from one in the Cotton Library."* Ruddiman's reprint, however, is simply a somewhat Anglicised reproduction of Lekprevik's first edition.

Irving ('Memoirs of Buchanan,' p. 154, ed. 1817) has the following interesting note regarding Ruddiman's publication of the 'Admonitioun': "It is a curious anecdote, for which I am indebted to Sir William Hamilton, Bart., that the 'Admonitioun' was actually printed for Ruddiman's edition, and, from some prudential considerations on the part of the editor or publisher, was afterwards suppressed. A copy of the first volume of that edition which belonged to Ruddiman himself, and which is now in the possession of Charles Kirkpatrick Sharpe, Esq., has the 'Admonitioun' inserted before the 'Chamæleon.'"

In all the copies of Ruddiman's edition of Buchanan that I have seen, except one in the possession of my friend Mr David Patrick, the 'Admonitioun' appears. Burmann, in his edition of Buchanan (Lugd. Bat., 1725), prints the 'Chamæleon' but not the 'Admonitioun.'

5. The Harleian Miscellany (1747). The 'Admonitioun' appears in vol. iii. The text is that of Ruddiman.

6. Irving, 'Memoirs of Buchanan' (Edin., 1817). Irving reproduces Lekprevik's second edition in Appendix II.

7. The Works of Mr George Buchanan in the Scottish Language, containing the Chamæleon, a satire against the Laird of Lidingtone, and Ane Admonitioun to the true Lords, maintainars

* Ruddiman rightly conjectured that this MS. had "been transcribed by an English hand." It is, in fact, an Anglicised version of the original Scots. For the purpose of collation, therefore, it is of little value.

of Justice and Obedience to the King's Grace (Edinburgh: printed and published by David Webster, Horse Wynd, 1823).

Webster also follows Lekprevik's second edition.

The text of the 'Admonitioun' here produced is that of a MS. among the State Papers (Scotland, Elizabeth, vol. xvii. No. 24), which has been copied for the first time for the present volume. In all probability this MS. is a first draft of the pamphlet sent by Buchanan to Cecil immediately on its completion. That it is an early draft is proved by the fact that it does not contain the paragraph beginning "The third conspiracie," which was added in the second edition. From both of Lekprevik's editions it also differs in the addition and omission of many phrases, and even whole sentences. A comparison of the two texts shows that, in almost every case where they differ, the advantage is with the MS. in vigour and directness of expression. From a philological point of view, also, the MS. possesses greater interest, as its language is purer than that of either of Lekprevik's editions. It should be added that the marginal comments in the original are in Cecil's hand.]

EXHORTATIŌ IN SCOTTISH TO YE L. OF YE PY COUNSELL AGAYNST THE HAMILTONS.*

It may seame to ȝour ll. that I melling wt hie materis of governing of coñoun weill pas myne estait being of sa meane qualitie and forȝettis my devoir geving to the counsale to the wysest of this realme. Notyeles seing the miserie sa greit apperand and ye calamitie sa neir approcheand I thot it lesse falt to incur the cryme of surmonting my priuat estait nor ye blame of neglecting ye publict dangeare. Thairfoir I chosit rather to underly ye opinioun of presumptioun in speking than of tressoun in silence And specialie in sic thingis as seme pfitlie to redound to

* State Papers, Scotland, Eliz., vol. xvii. No. 24. Endorsed as above.

ppetuall schame of 3o^{r} l. distructioun of this royall estait and rewyne of ye haill cõmoun weill of scotland. On this consideratioun I haif tane at yis tyme on hand to aduerteis 3our hono^{rs} of sic thingis as I tho^{t} to ꝑtene bay^{t} to 3o^{r} l. in speciall and in generall to ye haill cõunitie of yis realme in punitioun of trato^{r} pacificatioun of troubles amangis o^{r} selffis and continewatioun of peace w^{t} o^{r} ny^{t}bouris / Of the quhilk I haif tane the travell to wryte and remittis the jugement to 3our discretioun having yat hoip at ye leist yat gif my wit and foirsicht can not satisfie 3ow my gude will sall not displeis 3ow of the quhilk aduertisement the sum̃ar is this—

First to considder how godlie is ye actioun that 3e haif tane on hand to writ The defence of 3our king ane Innocent pupill the establissing of religioun punitioun of thevis and tratouris manteinance of peace and quietnes amangis 3our selffis and w^{t} forayne nationis—

Nixt to remembir how 3e haue vindicat this realme out of thraldome of strangearis[26] out of domestik tyranne and out of ane publict dishonour anentis all forayne nationis quhair we wer altogidder estemit ane people murtherare of kingis impacient of lawis and magistrattis in respect of ye murthour of ye lait king Henry w^{t}in ye wallis of ye principall towne the greittest of ye nobilitie being pñt w^{t} ye Quene for ye tyme And how eftir 3our power 3e tryit out ane ꝑt of ye cheif tratouris frome amangis ye trew subjectis and constranit strangearis to prays eftirwart als mekill 3our justice as yai had afoir condampnit Wrangusle 3our Injustice—

Item remembir howfar in doing the samyn 3e haif obleist 3our selffis befoir ye haill warld to continew in yatilk vertew of justice and quhat blame 3e sall incur gif 3e be inconstant for all men can beleif no vther gif ye tyme following be not conforme to ye bipast) Bot that nowther honour nor cõmoun weill sterit 3ow up than bot rather sum ꝑticular respect of 3our propir and prevat cõmoditie /

Alswa considder how mony gentill and honest meanys 3e haif socht in tyme bipast to caus ye king be knawlegeit and ye cuntre

put at rest And how unproffittabill hes bene 3our honestie in treating 3our valiant courage in weare / 3our mercifull hartis in victorie 3our clemency in punissing and facilitie in reconciliatioun. Quhilk thingis all testifeis sufficientlie that 3e estemit na man ennemy yat wald leif in peace under ye kingis authoritie That 3e wer neuir desyrous of blude geir nor honour of sic as wald not rather in making of troubill and seditioun declair yame selffis ennemeis to God and ye kingis grace nor leif in concord and amytie wt yr nytbouris under ye correctioun of justice ⁓

And sen 3e can nowther bow thair obstinat hicht wt pacience nor mease[27] thair stubburne hartis wt gentilnes nor satisfie yr Immoderat desyris vyrwayis than wt ye kingis blude and 3or l. distructioun of religioun banyssing of justice and fre ꝑmissioun of crueltie and disordor quhat kynd of medecine is not onelie meit bot als necessarie for mending of sic ane maladie 3our wisdomes may easelie considder ⁓

And to ye effect yat 3e may ye bettir understand yis necessitie of medecine Remember quhat kynd of people thay ar yat professis yame selffis in deid / and dissimulis in word to be ennemeis to God and to justice and to 3ow becaus 3e manteine ye kingis actioun /

Sum of yame ar counsalouris of ye kingis slauchter Sum convoyaris of him to ye scamles that slew his guidschir banissit his fader and not satisfiit to haif slane him murtherit cruellie this kingis regent and now sekis his awin saikles blude that yai may fulfill being kingis yat crueltie and avarice quhilk yai begouth to exercise in tyme of yair governing. / Otheris ar yat being allyat or neir of kin to the Hamiltonis thinkis to be ꝑticipant of all yair prosperitie and successe ⁓ Otheris yat being giltie of ye kingis deid socht be all maner possibill to put doun ye 3oung king that he sould not rest to revenge his faderis deid The quhilk thay thot could not be mair easelie done than bringing hame ye quene wt sic ane husband[28] as outher for auld hatrent or for new couatise wald desr ye first degre of successioun to his awin blude ⁓

Sum vtheris are practizit in casting* of courtis revolting of estaittis and weare ciuile and ar becum richar than euir yai hopit And becaus yai haif fund ye practiȝe sa gude in tyme bipast now yai seik alwayis to continew it And having anys gustit how gude fischeing it is in drumly Watter thay can on na maner laif ye craft. /

Otheris ar of yat factioun sum papistis sum fenȝeit protestantis yat hes na god bot geir and desyris agane ye papistrie / Not for luif yai beir to it (for yai ar scornaris of all religioun) bot hoping promotioun of ydill belleis to benefices and lamentis yis pñt estait, quhair as yai say ministeris gettis all and leavis na thing to gude fallowis And to yis intent yai mak yame to set up ye quenis authoritie Sum are als yat under cullour of yat name thinkis to evade punitioun of auld faltis and to haif licence in tyme to cum to oppresse y^{r} ny^{t}bouris feblar yan yai / Now I leif to ȝour cōjecture quhat frute is to be hopit of ane assemble of sic men as ar togidder mensworne to god to y^{r} king and for ye maist ꝑt of unsaciabill gredines intollerabill arrogance w^{t}out fay^{t} in promeis mesour in covatise / petie to ye inferiour, obedience to ye superiour in peace desyrous of troubill in Weare thrusty of blude nurissaris of thevis rasaris of rebellioun counsalo^{r}s of tratouris / inuentaris of tressoun / w^{t} hand reddy to murtho^{r} / mynd to dissaif hart void of trewth / and full of fellony toung trampit in dissait[29] and speche tending to fals practiȝe w^{t}out veritie. Be quhilk proprieteis and mony vther yat I omit as knawin to all men ȝe yat knawis yair begynning progresse and haill lyff may easelie remember to quhome yis generall speking ꝑteins in speciall And als it is not unknawin to sic as knawis ye ꝑsonis how yai ar mellit w^{t} godles papistes harlat protestantis cōmon brybouris halie in word hypocretis in hart proud contempnars or machiavell[30] mokkaris of all religioun and vertew.

It is als necess^{a} to ȝo^{r}l. to understand yair pretens^{a} that gif it be ane thing yat may stand w^{t} ye tranquillitie of yis cōmoun weill ȝo^{r} l. may in sum ꝑt rather condiscend to yair inordinat lust nor put ye haill estait in haȝard of ane battell.

* Eascing.

First it is not honour richesse nor authoritie yat yai stryve for / For yai haif had and hes and als may haif in tyme to cum sic part of all thay thingis as ane priuat man may haif in yis realme not being chargeabill to ye cuntre or not suspectit to ane king and assurit of his awin estait. /

It is not ye deliuerance of ye quene yat yai seik / as yair doingis contrair to yair word testifiis manifestlie. For gif yai wald haif hir deliuerit thay wald haif procurit be al maner possibill the quene of inglandis fauour and support in quhais power the haill recoverance standis onelie / and not offendit hir sa heichlie as yai haif done and dois dalie in ꝑticipatioun of ye conspyrit tressoun to put hir grace not onelie out of hir estait bot out of yis lyff present nor in ressetting and mainteining of hir rebellis[31] contrair to promeis and solemnit contract of pacificatioun betuix yir twa realmis nor ȝit haif hundit furth proude and incircumspect ȝoung men to herry slay burne and tak presonaris in hir realme and use crueltie not onelie vsit in weare bot detestabill to all barbary in slaying of presonaris and breking of promesse to miserabill catives ressauit anys to yair mercy ⸗

And all yis wes done be cõmandement of sic as sayis yat yai seik the quenis deliuerance and reprochit to yame be ye doaris of yir mischevis saying yat yai had enterit yame in dangeare and not supportit in mister[32] samekill as to cum and ly in Lauder and luke fra yame quhairby apperis yair maist hie tresoun agains ye quene pretending hir authoritie and stopping hir libertie / quhilk as euerie man may se cleirlie thay socht as ye man yat socht his wyff drownit in ane river agains ye watter[33] ⸗

It is not ye quenis authoritie yat yai wald set up in hir absens. For gif yat were yair intentioun / quhome could yai place in it mair friendlike to hir yan hir onelie sone or quhat gouernour may be put to him or lieutenent to hir less suspect nor sic men as hes na pretens of successioun to ye croun nor ony hoip of proffeit of yair deceis or yai yat euir hes bene trew to kingis afoir him / sould yai not be preferrit to his paternall ennemeis and to slayaris of his father and sollicitars of strangearis to seik his innocent blude. /

Quhat yan sall we think yat yir men seik under pretens of ye

quenis authoritie seing yat yai can not nor will not bring hame the quene to set up in it nor suffer hir sone to brouke it / I traist it is not vneasie to psave be yair haill progresse alsweill now presentlie as in tyme bipast that yai meane na vyer thing bot ye deid of ye king and quene of scotland to set up ye hamiltonis authoritie to ye quhilk yai haif aspyrit be craftie meanys yir lvij ȝeris bipast and seing yat yair intent succedit not be craft Now yai follow ye samyn trade conioinyng to falsheid oppin wickitnes. /

57. yer. And yat ȝe may se quhat meanys yai haue vsit yir lvij ȝeris bipast to set up be craft yis authoritie yat yai seik now be violence force and tressoun I will call to ȝour memory sum of yair practiȝis quhilk mony of ȝow may remembir als weill as I. /

Jacob. 4. Joēs dx. Alb: First eftir ye deid[34] of *King James ye fourt Johnne Duke of Albany* chosin be ye nobilitie to governe in ye kingis lesse aige The hamiltonis thinking yat he had bene als wickit as yai and sould to his awin avancement put doun ye king being of tendir aige for yat tyme and leif allane be ye deceis of his brother, and yat yai wald easelie get y^r^ hand beȝond ye duke being ane strangeare and w^t^out successioun of his body Thay held yame quiet for ane seasoun weaning yat vther menis actioun sould be y^r^ promotioun.

Bot seing yat ye Duke as a prince bayth wyis and vertuous to bring him self out of all sic suspitioun put four lordis of ye maist trew and famous of Scotland in yat tyme to attend on ye kingis grace *the erll of merschell*—the *lordis erskin ruthuen* and *borthuik* The *hamiltonis* being out of hoip of ye kingis putting doun be ye Duke of Albany and out of credeit to do him harme be yame selffis maid ane conspiracy w^t^ certane lordis to put ye said Duke out of authoritie and tak it on yame selffis and all thingis put

1. Conspyracy of ye hamiltō. in y^r^ power thay my^t^ vse ye king and realme at yair awin ple^ar^ to yat effect yai tuke ye castell of Glasgow and maid yair ane assemblie of yair factioun The quhilk wes dissoluit be ye haistie cūming of ye Duke of Albany w^t^ ane army / for feir of ye quhilk ye erll of arrane cheif of yat cumpany fled to his wyffis brother ye lord Hume being yan out of court

2. Cospy. of ye hā. The secund conspyracy wes eftir ye Dukis last departing ye

foirsaide lordis na mair attending on ye king It wes devysit be Sr *James* Hamiltoun bastard sone to ye said erll of arrane to slay ye king being in his hous besyde ye abbay of Halieruidhous. The quhilk conspiracy eftir mony ȝeris revelit the said *Sr James* sufferit deid for it~ Sr Jamis Hamiltō.

This conspiracy not being execute Sr James ꝑseverit in his evill intentioun and be secreit meanis in Court socht alwayis yat ye king sould not marie and for laik of his successioun ye hamiltonis myt cum to yr intentioun. For ye king wes ȝoung abill of his ꝑsoun and reddy to aventure him self to all hazard bayt be sey and be land in doun putting of thevis and upsetting of justice. The Hamiltonis lukit ay quhen seiknes or sum vyer rekles aventure or excesse of travell sould cut him of wtout childrene.

And destitute of yis hoip first *Sr James* stoppit ye kingis meting wt his vncle *ye king of england* quha at yat tyme having bot ane dochter wes willing to haif mareit hir wt ye king of Scotland and to haif enterit him at yat present tyme in possessioun of ye Duchie of ȝork and eftir his deceis maid him king of ye haill yle Bot Sr James euir having ee to his awin scope hinderit yis purpose be sum of ye kingis familiar sruandis yat he had practisit be giftis and principally be ye bischope of sanctandrois *James betoun* vncle to ye Duke of chestellaraultis moder and greit vncle to Sr James wyff and rasit sic suspitionis betuix ye king and his vncle that brot bayt ye realmis in greit besines.~

This propose as said is put abak the king seing yat his ambassadors furtherit not at his plesure determinat to go be sey to france him self in ꝑsoun And Sr James Hamiltoun ꝑsevering in his formair intentioun went wt him to hinder his mariage in all maner yat he myt and to yat effect the king sleping in ye schip wtout ony necessitie nother constraint be wynd nor weddir / Sr James causit ye marinaris to turne saill of ye west coist of ingland bakwart and landit in galloway verie miscontent wt *Sr James* and maister *Dauid Paintar*[35] principall causaris of his returning As diuers yat wes in ye schip ȝit leving can report. And fra that tyme furth ye king having tryit out Sr James pretens and ꝑsavit his unfaytfull dealing evir disfauourit him and to his greit Dis-

Erle of Lenox.

plesᵘʳ fauourit opinlie *ye erll of lennox* and his freindis in his absence The quhilk erll pretendit ane ryᵗ to ye haill lordschip of Arane the pñt erll for yat tyme being knawin to be bastard and als being in recent memory how Sʳ James Hamiltoun had cruellie slane at linlyᵗquow *Johnne erll of levenax*[36] to ye greit displesr of ye king and als of ye erll of Arane fader to Sʳ James and vncle to ye said erll of Levanax cūmin be cōmandement of ye king to linlyᵗquow

Sa ye king understanding as said is the prevat practise of Sʳ James in keping him vnmareit haistit ye mair ernistlie to marie to yat effect yat successioun myᵗ put ye hamiltonis out of hoip of yʳ intent and him out of ye dangeare of ye hamiltonis And howbeit Sʳ James to mak him self clene of yat suspitioun socht mony diuers wayis to ye distructioun of his brother ye erll of arrane ȝit could he neuir conqueis ye kingis fauoʳ untill finalie he wes executit for treasoun and tuke ane miserabill end conforme to his vngodlie lyff[37]

The king at last deceissit and leving ane dochter of *sex dayis* auld the Hamiltonis thoᵗ all to be thairs. For ye erll of arane an ȝoung man of small wit and greit inconstancy wes set furth be sum nobles of ye realme and sum of ye kingis familiar sʳuandis for they thoᵗ him mair tollerabill than ye cardinall Betoun quha be ane fals instrument[38] had taken ye suppreme authoritie to himself.

The Duke namyt gouernour be ane prevat factioun and fauourit be samony as professit ye trew religioun of chryst, becaus he wes belevit yan to be of ye samyn / howbeit he wes gentill of nature / ȝit his freindis for ye maist pt wer gredy bayᵗ of geir and blude and gevin to injustice quhair gayne followit Thair wes in his tyme na thing bot weir oppressioun and brybing specialie of his callit brother *ye bischop* of Sanctandrois so yat all ye estates wer wery of him and dischargeit ye said gouernour of his office befoir ye tyme and chargeit wᵗ it ane woman strangeare

In ye begyning of his government the quene and hir moder wer kepit be him rather lyke presonaris than princessis Bot ȝit yat incoñoditie wes cause of preserving of the quenis lyff he be-

leving to marie hir on his sone Bot fra ye erll of *Levenax* had deliuerit yame out of yat captiuitie and ye nobilitie had refusit to mary hir on his sone / howbeit he left his formair freindis and come to ye quene and for hir ples^{ar} abjurit his religioun [39] in ye gray freris of sterling ȝit could he neuir cum agane to his cleaming of ye croun quhilk he had lang socht plie be fauour of sic of ye nobilitie as wer allyat w^{t} him partlie be distructioun of ancient houss^{e} yat my^{t} haif put impediment to his vnressonabill ambitoun.

To yat effect ye erll of levenax being put furth of ye realme he tho^{t} ye erll *of Angus* to be ye principall yat my^{t} resist him and having enterit in ward Sr George Dowglas to extinguishe the haill hous at anys he send for ye said erll on freindlie maner and put him in presoun as enemy w^{t}out eny just occasioun and had behedit yame bay^{t} had not ye arryving of ye inglis army [40] stayit his purpose.

And seing yat he durst not put yame doun be tyranne he offerit yame and yair freindis to ye swerd of ye ennemy and eftir ye first charge of ye inglis hors men ressauit ye Dowglas reddy to ressaue ane vyer charge that yai my^{t} ye mair easelie be slane thay standing in battell and fechting to pres^{s}ue ye Duke he in ye secund battell fled but strakis to tyne yame And sa yir nobill men safar as lay in him wer slane and pres^{r}uit be ye prouidence of god.

The ȝoung quene being in hir motheris keping seing he my^{t} not put hir doun nor marie hir at his ples^{ar} he consentit to offer [41] hir to ye stormes of ye sey and dangeare of ennemeis and sauld hir as ane sclave in france for ye duchie of chestellarault ye quhilk he broukis in name as ye croun of Scotland in fantasy and ressauit sic pryce for hir as tresoun and perjurie yat ye selling of fre psonis sould be recompensit w^{t} Bot ȝit ye covatise of the croun yat he had sauld ceissit not heir for afoir hir returning hame out of france at ye troubles yat began to represse ye insolence of frenchemen and tyranne agains ye religioun how mony meanis the hamiltonis socht to haif depriuit hir of all ry^{t} and translatit ye croun to yame selffis is knawin bay^{t} to ingland and scotland.

Als eftir ye arryving of ye quene in Scotland scho seking ane querrell agains ye said Duke and sum vyer lordis under pretens[e] yat yai had conspyrit agains hir for ye religioun the Dukis freinds left him all becaus ye rest of ye lordis wald no[t] consent to put doun ye quene or derogat hir of hir authoritie in ony maner.

And a lyttil befoir yat ye caus of his conspiracy w[t] ye erll of boithuile to slay ye erll of murray in falkland [42] wes na vther bot becaus yat ye said erll of murray leving thay could nowther do ye said quene harme in hir psoun nor diminishe hir authoritie nor constrayne hir to mary at yair ples[ur] and to hir vttir disples[ur]

Eftir yat ye quene had mareit w[t] yair auld ennemy and wes w[t] chyld the gude bischop of sanctandrois first callit *cunynghame* and estemit *coowane* and syne avowit *hamiltoun* not onelie conspirit w[t] ye erll boithuile ye kingis deid bot come w[t] ye quene to glasgow convoyit ye king to ye place of his murthour / ludgeit as he did seildom afoir quhair he my[t] psave ye ples[ur] of yat crueltie w[t] all his sensis and help ye murtheraris gif mister had bene and send four of his s[r]uandis to execute ye murthour and watchit all ye ny[t] thinking lang to haif ye joy of ye approcheing of ye croun [43] to y[r] hous[e] And sa greit hoip mellit w[t] ambitioun inflamit his hart for ye kingis deceis yat he w[t]in schort tyme belevit fermelie his callit brother to be king and he the said bischop to be to him as curatour and gouernour during all ye tyme of his nonwit quhilk had bene ane bettir terme nor Witsonday and m[r]times For he belevit yat ye erll boithuile sould distroy ye king and not suffer him to prosper to revenge his faderis deid and precede his bairnis in successioun of ye croun And the prince put doun ye bischop tho[t] easie to put doun ye quene and ye erll boithuile haitit alreddy of ye people and yat he my[t] easelie try ye conspiracie as being on ye counsall of it Or gif yai wald slay ye erll boithuille and spair ye quene Thay wer in hoip yat scho sould mary Johnne Hamiltoun ye Dukis sone quhome w[t] mery lukis and gentill contenance (as scho could weill do) scho enterit in ye gayme of ye glaiks [44] and causit ye rest of ye hamiltonis to fon for faynnes.[45]

Bot eftir yat ye erll boithuile had refusit battell at *carbarryhill* and ye quene come to ye lordis the hamiltonis fosterit yair vane hoip w^{t} ane mery dreame that being deliuerit of ye quene scho sould beir na ma childrene to debar yame fra ye croun and yat yai my^{t} haif ane reddie way to calumpniat ye regent for distroying of ye quene and sa to be deliuerit of all yair ennemeis at anys.

Bot seing yat ye quene wes kepit thay blamit opinlie ye regent yat reservit ye quene in stoir in dispyte of yame as yai said (schawand y^{r} wickit mynd to hir be unreverent langaige) to be ane stude to cast ma folis [46] And ȝit for all that nane of yame wald cum to ye ꝑliament to further yair des^{er} w^{t} ane vote allanerlie bot lay abak to keip yame selffis in libertie to reprove all yat sould be done in yat conventioun.

And gif scho be ony way wer put to fredome yai my^{t} help hir to put doun ye lordis yat wald not put hir doun in fauour of yame.

This intentioun of thairs wes manifestlie schawin quhen ye quene being kepit in lochlevin be comandement of ye haill ꝑliament wes brocht out be conspiracy of sum prevat men and specialie be ye hamiltonis Thay assemblit all y^{r} forces to put doun ye ȝoung king and lordis obedient to him Thay schew yair evill will towart ye lordis in bringing w^{t} yame greit apparell of cordis to murther yame in maist vyle fassoun toward ye king in keping of ye watter of forth yat he sould not eschaip y^{r} cruell handis being assurit gif he come in ye quene of inglandis power yat of hir accustumat clemency and kyndnes of blude scho wald not abandoun him to y^{r} vnmercifull mercy experimentit alreddy in his fader.

And seing yat ye prouidence of god had closit ye dur to all yair wickitnes at thay tymes yai haif neuir ceissit sensyne to seik ennemeis to his grace in all strange nationis And ꝑsaving yat all vyer princes gaif yame fair wordis except ye quenis grace of ingland yat understude yair fals and tressonabill dealing than yai turnit yair hatrent agains hir and enterit in conspiracie w^{t} sum trato^{rs} of yat natioun [47] yat wer als evill myndit to ye quenis majestie

of ingland as yai wer to ye king of Scotland. This is nowther dreamit in ane wardrob nor hard throw ane boir bot ane trew narrative of quhilk the memory is logit in bay^t scottis and inglismenis hartis. Be ye quhilk and diuers vyeris conspiracies omittit for ye cause of breuite ȝe may understand ye hamiltonis pretens^s yis lvij ȝeris and mair—

Eftir samony wayis socht be yame to distroy ye ry^t successioun and plant yame selffis in yat rowme seing yat all yair practisis could not avale and yair forces wer not sufficient thay socht to augment yair factioun adjonyng to yame all yat wer ꝑticipant of o^r kingis slauchter and had conspyrit ye quene of inglandis deid. And to ye effect yat yai my^t bettir cum to yair wickit purpose thay in ane maner displayit ane baner to assembill togidder all kynd of wickit men as papistes / renegat protestantis thevis tratouris and oppin oppresso^rs and murtheraris.

As to y^r adherentis in Scotland I neid not to expreme y^r names nor qualiteis of ye conspiratouris of ingland for yai are weill knawin to ȝo^r l: ȝit I can no^t overpasse w^t silence the cheif conspiratour chosin be yame to be king of Scotland I meane *ye Duke of Norffolk* in quhilk act ȝe may se thryst of ȝour blude blindit yame agains all y^r natioun for yai chesit ye principall ennemy of ye religioun of chryst in yis ile accumpaneit w^t filthie ydolataris the principall enemy of ye nobilitie of Scotland / as his bage beris witnes [48] / quha sould haif spilt ye rest of ye nobill blude of Scotland in peace / quhilk his foirbearis could no^t spill in weare / the principall ennemy to y^r house for euir under tyrantis yai yat hes nerrest clame to ye croun ar nearest to dangearis. ȝit ane thing wes yat my^t haif cōmouit yame in ane factioun qualiteis cōmoun to yame bay^t / as arrogance crueltie dissimulatioun and heretabill tressoun in bay^t ye houss^s [49] agains yair lauchfull princes —

And ȝit for all this could yir men cuming to yair cruell intent be satisfiit be spoyling of ȝour geir as yai did quhen yai wer placeit in supreme authoritie / or be making of ȝow sclavis as yai did in selling of yair quene howbeit ye inhumanitie wer greit ȝit it wer not in supreme degre of crueltie. Bot it is na moderat nor tollerabill thing yat yai seik. It is ye blude first of ȝour innocent king

being in sic aige as hes bene presʳuit be wyld beistis nixt ye blude of all his trew sʳuandis and subjectis indifferentlie.

For quhat defence can be in nobilitie or authoritie agains yame yat hes murtherit ane king and sekis strangearis to murthour ane vther quhome sall thay spair for vertew or innocency yat laitlie murtherit ye regent and ȝit kepis ye murtherare in yʳ cumpany or quha wilbe owersene for law degre or basse estait be yame yat fetcheit men out of teviot daill to fyff to slay master Johnne Wod[50] for na vyer cause bot for being ane gude sʳuand to ye croun and yat he had espyit out sum of yair practisis ∽

Gif yis unsaciabill thrist of blude myᵗ be imputit to hasty anger or ony suddane motioun yat causis men sumtyme to forȝet yʳ dewtie yair myᵗ be sum hoip yat sic ane passioun overpassit yai wald wᵗ tyme remembir yame selffis and eftir yair power amend faltis bipast or at ye leist abstene in tyme to cum Bot yair is na sic humanitie in yair nature nor pitie in yair hartis for not content wᵗ ane kingis blude thay gaip for his sonnis murthour not satisfiit to haif slane ye regent thay keip ye murtherare sum tyme in yair cumpany[51] sumtyme in ye Dukis hous in Arrane maist lyke as thinking gif yai honourit not ye doar yai sould not be knawin as counsallouris of ye deid and wald tyne ye gloir of yat nobill act And ȝit wᵗ all this thay ar not content onelie to manteine scottis tratouris bot als yai ressave inglis tratouris and settis up ane sanctuary of tressoun ane refuge of ydolatre and receptacle of thevis and murtheraris ∽

And albeit ye blude of kingis and regentis about yʳ hartis ay wirking the lust of fresche blude in yʳ appetytis gevis yame littill rest bot rather makis dalie and hourlie new prouocatioun the lytill space of rest yat crueltie gevis yame thay spend in devysing of generall inquietnes throw ye haill realme And not content of it yat yame selffis may still reif and brybe thay set out yʳ ratches[52] on euery syde one of yame ye clan chattan and grantis ane vyer clangregour ane vyer bukclewch and fairnyhirst ane vyer Johnnestonis and armistrangis ∽ And thay yat wald seame haliest amangis yame schew planelie ye affectioun yat yai had to banneis peace and steir up troubles quhen yai bendit all yair fyve wittis to stop ye

regent to gang first north and syne sowth to puneis thift and oppressioun. And quhen yai saw yair counsall wes not authorisit in geving impunitie to disordour thay spendit it in putting doun of him yat wald haif put all in gude ordour ⁓

Thair is ane kynd of yair thevis evin odious to mair gentill thevis quhilk spoylis trauellaris cadgearis and chepmen be ye way and ransoms puyr men about glasgow for xx s be heade This vyce can not proceid of vengeance bot rather of lust and plesᵘʳ in wickitnes This kynd of men dois not onelie dishonour to nobilitie in stealing and to thevis in purspyking bot als to ye haill natioun of Scotland geving opinioun to strangearis that ye scottis be of sa law courage yat men amangis yame dar aspyre to the hieast estait of kingdome yet hes rankit yame selffis in ye lawest ordour of knaves ⁓

Now my lordis ȝe may considder how yai yat slayis sa cruellie kingis and yair lieutenentis wilbe mercifull to ȝow And quhen yai sa haif put ȝow doun yat cravis ye vengeance of ye kingis blude how few dar crave justice of ȝour slauchter / ȝe may se how cruell yai wilbe in oppressioun of ye puyr having cuttit of ȝow quhilk being of maist nobill and potent houss of yis realme sufferis euerie pt of yis cuntre to be war nor ye out Ilis and not onelie yir purspykaris of cliddis dale to exercise thift and reif as ane craft bot fosters and autorises amangis ȝow ye cheif counsaloris of all misordour as ane edder in ȝour bosum /

Of all this ȝe can lay ye wyte on na man vther bot ȝour selffis that hes sufficient power to represse yʳ insolency and proudnes having in ȝour hand the samyn wand yat ȝe chastysit yame wᵗ afoir. For ȝe haif ȝour protectour ye samyn god yis ȝeir yat wes ye ȝeir bipast. ȝe haif ȝour trew freindis and subjectis yat wer wᵗ ȝow afoir. ȝe ar deliuerit of dissimulat brethrene yat had yʳ bodies wᵗ ȝow and hartis wᵗ ȝour enemeis / that subscriuit wᵗ ȝow and tuke remissioun of ȝoʳ aduersaries that stude wᵗ ȝow in battell louking for occasioun to betray ȝow had not God bene ȝour protectour ȝe haif ane greit nowmer of new freindis alienat frome thame for yʳ manifest iniquitie in deid / doubilness in word and tressoun in hart. ȝe haif of ye samyn

ennemeis yat ȝe had yan samony as hes yr hartis indurit / and yair mynd bent agains god and lauchfull magistrattis : ȝe haif ye samyn actioun yat ȝe . . . had yan accumulat wt recent murthor and tressoun to provoke ye yre of god agains yame and howfar he hes blindit yame blind men may se That having sa evill ane actioun and sa mony ennemeis at hayme ȝit be hunding out of small tratouris of yr wickit conspiracy evin men execrabill to yr parentis quhilk amangis vtheris thay haif spoylit be hunding out I say of sic ꝑsonis yai haif provoked the quenis grace of ingland to seik vengeance of yair untrewth anentis hir ⁓

The quhilk vengeance justice and honour craivis of hir sa instantlie that scho can not chese bot to ꝑsew yame untill scho gif exempill unto vtheris that gif yai will not respect vertew ȝit for feir of punitioun yai salbe content to leif in peace wt yr nytbouris. Quhairin scho hes als renewit the memorie of hir experimentit liberalitie and tendir luif to yis natioun seking on hir propir chargeis and travell of hir subjectis the punitioun of sic as we on or chargeis sould haif punissit I meane not onelie of or tratouris bot als of ressettaris of hir tratouris And doing yis scho sekis pacificatioun amangis yame yat violat peace wtout prouocatioun and severis fra ye saikles in punissing / sic ar gilty in offenceing And as scho kepis peace and justice amangis hir subjectis in ingland / offeris on being requirit support to ye samyn* in scotland. And prevenis ye wicked consellis of sic as provokis inglismen and solistis frensche men to cum in yis realme to that fyne yat yir twa nationis enterit in barres ye ane agains ye vther Thay may saciat yair cruell hartis of blude yair obstinat will of vengeance thair botumles couatise of spoyle and thift. /

Thairfoir seing yat god hes swa blindit ȝour ennemeis wittis my lordis be in gude hoip yat he sall als cast the spreit of feir and disparatioun in yair indurit hartis and prosper ȝour gude actioun to ye quhilk he confortis wt his reddy help exhortis ȝow be his word and constranis ȝow be ye devoir of ȝour estait and necessitie of presruing of ȝour lyff and honour ⁓

For promeis being neglectit ayth violat subscriptioun set at nocht yair is na mid way left bot owther to do or suffer / And

seing yat bay^{t} ar miserabill amang sic as sould be freinds ȝit better it is to slay justlie nor be slayne wranguslie. for ye executioun of justice in punissing the wickit is apprevit be god and man and sleuthfulnes in defence of justice can not be excusit of tressoun.

And besyde yat god schawis him self sa mercyfull and liberall to ȝow in sending ȝow freindis be procuring of ȝour ennemeis als ye ꝑsonis maist recom̃endit of god cravis ye samyn / for saikles blude oppressioun of ye puyr and ye fatherles cryis continewalie to ye hevin for ane vengeance. the quhilk god com̃ittis to ȝour handis as to his lieutenentis and speciall officiaris in yat part And evin as he rewardis fayth and diligence in obedience of his eternall will sa he will not neglect sleuthfull negligens in executioun of his com̃andiment

Thairfoir my lordis as ȝe wald yat god sould remember on ȝow and on ȝour posteritie quhen yai sall call on him in y^{r} necessitie remembir on ȝour king and on my lord regentis pupillis [53] com̃ittit to ȝow in tutele be ye devoir of ȝour office anentis ꝑsonis yat ar not in power nor aige to help yame selffis and ar recom̃endit speciallie to all cristianis be god in his haly scripturis. Defend sic innocent creaturis as dependis onelie under god upoun ȝo^{r} mercy and humanitie fra ye crueltie of unmercifull wolffis and neglect not ye occasioun nor refuse not ye help send to ȝow be god bot recognosce thankfullie his fauour towardis ȝow that causis ȝour ennemeis to procure ȝow help. Neglect not ye offer of freindis in dreid gif ȝe lat slip yis occasioun ȝe sall crave it in vane in ȝo^{r} necessitie Think it na les providence of ȝour hevinlie fader than gif he had send ȝow ane legioun of angellis to ȝour defence And remember yat he schew him self neuir mair freindfull and succurabill to na people yan he hes done to ȝow and traist weill gif ȝe will ꝑseveir in obedience and recognosce his manifold graces he will multiply his benefites to ȝow and ȝour posteritie and sall neuir leave ȝow untill ȝe forȝet him first. /

CHAMÆLEON,

WRITTEN BY MR GEORGE BUCHANAN AGAINST THE LAIRD OF LIDINGTONE.

[THE 'Chamæleon' had its origin in the same set of circumstances as the 'Admonitioun'—the anarchy begotten of the internecine strife between the king's and the queen's parties. In the 'Admonitioun' Buchanan has set himself to show that the family of Hamilton was a standing danger to the wellbeing of the country. The 'Chamæleon' is directed against Maitland of Lethington, whose policy since the fall of Mary had been steadily, though stealthily, directed against the party to which Buchanan belonged. In Buchanan's view of the best interests of the country, Maitland's conduct was utterly inexplicable, save on the supposition of sheer factiousness or shameless love of intrigue. It was owing to him more than any one else that Mary's party still made head in Scotland, and thus prevented a firm government from being set up, which, working in union with England, should present a common front against the great Catholic powers of Europe. In this belief, and under the conviction that Maitland was privy to the plot for the assassination of Moray, he wrote the 'Chamæleon,' and drew a portrait of Lethington with just that amount of truth and caricature which would make him at once odious and ridiculous in the eyes of his countrymen. Lethington's career certainly lends itself easily enough to such treatment. At one time or other

he had worked in concert with all the leading persons in the country, and his contemporaries are hardly to be blamed if they failed to discover in his tortuous policy the unwavering purpose of the true patriot and great statesman. The pamphlet is a satire, yet it expresses Buchanan's serious judgment on the character and career of Lethington. In his History, Buchanan, like Knox, speaks favourably of Maitland's early promise; but like Knox also, he came to regard him as the most sinister figure of his day in Scotland.* In the nineteenth book of his History, written several years after the 'Chamæleon,' Buchanan deliberately repeated the most serious charges brought against Maitland in that pamphlet. The 'Chamæleon,' therefore, like the 'Admonitioun,' is not to be regarded as a mere pasquinade, but as the humorous presentment of that interpretation of Maitland which appeared most natural to men of such diverse types as Buchanan and Knox, and to the party in the nation which they represented.

The 'Chamæleon' was only one amongst many similar attacks on Maitland by the pamphleteers who supported the party of the young king against his mother. Thus we have a ballad entitled "The Cruikit leidis the Blinde," a satire on Maitland's influence

* Knox speaks thus favourably of Maitland in 1559: "Few dayis befoir oure first defait, which was upon Alhallow Evin, Williame Maitland of Lethington younger, Secreattar to the Quene (Mary of Lorraine), perceaving him self not onlye to be suspected as one that favored our parte, bot also to stand in danger of his lyiff, yf he should remane amangis sa ungodlie a cumpany; for quhensoevir materis came in questioun, he spaired not to speik his conscience; whiche libertie of toung, and gravitie of judgement, the Frenche did heyghlie disdaine."—Laing, 'Works of Knox,' vol. i. p. 463. On the other hand, at a later date, Knox does not scruple more than once to call him "the author of all the mischief" that had ensued since Mary's return from France—Laing's 'Knox,' vol. ii. pp. 459, 460. In the following sentence we have Buchanan's opinion of Maitland's talents and early promise. The sentence refers to the period immediately subsequent to Mary's arrival in Scotland. "Consilio in primis utebatur" (he is speaking of Moray) "Gulielmi Mætellani, adolescentis summo ingenio, quique magna jam dederat præclaræ indolis experimenta, magnamque in posterum expectationem concitarat."—'Rerum Scoticarum Historia,' p. 333 (edit. Rudd.) Elsewhere he also calls him "juvenis summo ingenio et eruditione"—ib., p. 321. These are Buchanan's only direct commendations of Maitland. It will be seen that he does not commit himself so far as Knox with regard to his personal character.

over the lords who favoured Mary; and another, "The Bird in the Cage," * a nickname, as we learn from Richard Bannatyne's use of it, which must have been generally applied to Maitland. In truth, from all the literature of the period,—letters, ballads, and serious histories,—we gain the same impression of the mingled wonder, hatred, contempt, and vague uneasiness with which Lethington inspired his countrymen. The name "Mitchell Wylie" † which they applied to him expresses the instinct by which they saw in him a type essentially distinct from anything with which they were familiar in Scotland.

The 'Chamæleon,' like the 'Admonitioun,' was written in 1570, ‡ though much later in the year. From the references to Maitland's doings "in Dunkeld, in Athol, in Strathbogie, in Braidalbane, and elles quhair," we gather that it could not have been out of Buchanan's hands till the beginning of 1571 (present reckoning); and an interesting passage in Richard Bannatyne's 'Memoriales' proves that it was not sent to the press till the April of that year: "This nycht (14th of Âpril) at ewin, about xj houris, captane Meluine comes vnto Robert Lekprevickis hous, and focht him (as he had done twyfe of befoir), and louket all the hous for the Camelione, which the Secretar fearit that he had prentit; bot he, beand wairned befoir, escapit, and went out of his hous with sic thingis as he feared sould have hurt him, gif thai had bein gottin." §

Maitland had certainly excellent reason for alarm at the prospect of being made the butt of Buchanan's sarcasms. He must have known Buchanan's fame as one of the most formidable satirists of the age; and as he was himself a scholar, he must have read Buchanan's epigrams and the notorious "Franciscanus," one of the most brilliant pasquinades ever written against the ancient

* These ballads are mentioned in Thorpe, 'Calendar of State Papers' (Scotland).

† There was a double play in the name. It was a corruption of *Machiavelli*, with the additional sting implied in the term *Wylie* (wily).

‡ This is the date of the MS. in the Cotton Library, on which all the texts of the 'Chamæleon' are based.

§ Richard Bannatyne, 'Memoriales,' p. 110 (Ban. Club edit.)

Church. Moreover, what Buchanan might write would not, like the other broadsheets which issued from the press of Lekprevik, be the mere birth of a day. It would be read beyond the bounds of Scotland, might possibly be turned into Latin as the work of one of the most famous scholars of his day, and posterity would see him in whatever guise Buchanan's wit might choose to present him. We can understand Maitland's eagerness, therefore, to prevent the 'Chamæleon' from seeing the light. His interference with Lekprevik so far served its object that the pamphlet actually remained in manuscript till 1710. Few of his contemporaries, therefore, would have the opportunity of laughing over a picture of him, of which even his temporary allies would recognise the essential likeness. Unfortunately for Maitland's subsequent reputation, however, Camden had seen the 'Chamæleon,' and indicates its purport in his 'Annals';* and as Buchanan reiterates his charges in his own 'History,' Maitland had the double ill-luck of presenting the same lineaments alike to English and Scottish historians who followed Camden and Buchanan.

Editions of the 'Chamæleon.'

1. The 'Chamæleon' appears to have been first printed in the 'Miscellanea Antiqua' (London, 1710). It forms the third piece in the collection, and is entitled "The Chamæleon, or Crafty Statesman, in a Character of Mr Maitland of Lethington, Secretary of Scotland": by Mr George Buchanan.

The editor does not state what text he followed. Though his own text, however, is completely anglicised, he in all probability followed the MS. in the Cotton Library.

2. Ruddiman, 'Buchanani Opera' (Edin. 1715). As there were

* "Lidingtonius Letham missus, vi morbi, nec sine suspicione veneni expiravit, vir inter Scotos maximo rerum usu, et ingenio splendidissimo, si minus versatili: quo nomine G. Buchananus æmulus eum viventem scripto quodam, cui 'Chamæleon' titulum fecit, ut chamæleonte mutabiliorem depinxit, nec non ut Regis aviæ, matri, Moravio, ipsique Regi et patriæ hostem versicolorem acerrime perstrinxit."—'Annales Rerum Anglicarum et Hibernicarum, regnante Elizabetha,' Part II., ad annum 1573.

no "prudential considerations" to restrain Ruddiman from printing the 'Chamæleon,' it appears in all the copies of his edition of 'Buchanan.' Of his text of the 'Chamæleon' he says: "We have followed that copy in the Cotton Library, as we find it transcribed by the ingenious Mr David Crauford of Drumsoy, late Historiographer for Scotland, in the valuable Collections he gave to the Lawyers Library at Edinburgh; and have rather chosen to preserve the obsolete words and old way of spelling than to change either, as has been lately done in an edition of it printed at London, *anno* 1710;* being persuaded that though these alterations might make it more agreeable to modern ears, yet the more curious will be better pleased to see it in the very same dress in which it came from the author."

In spite of what Ruddiman here says, he has (following Crawford's transcription) in some points deviated from the spelling of the original MS. In certain cases, though not frequently, he gives modern spellings instead of those of the Cotton MS.; and here and there he has words which have been erroneously copied.

3. Burmann, 'Buchanani Opera' (Lugd. Bat., 1725). Burmann printed the 'Chamæleon' along with the other works of Buchanan, simply reproducing the text of Ruddiman.

4. "Chamæleon redivivus: or Nathaniel's character revers'd." A satire written by Mr George Buchanan against the Laird of Lidingtone. Extracted formerly from the Manuscript in the Cotton Library, and afterwards printed at London, Edinburgh, and Leiden; now carefully reprinted, and most humbly inscribed to a learned C——k of T—— C—— of E——. Printed in the year MDCCXLI.

From the ironical dedication to this edition, it would seem that the editor was a minister of the Church of Scotland who had been unsuccessful in an application to the Court of Teinds, and sought his revenge on the Clerk of the Court by the suggestion of a parallel between him and Buchanan's 'Chamæleon.'

The text is that of Ruddiman.

5. Irving, 'Memoirs of Buchanan' (edit. 1817), Appendix II.

* Ruddiman refers to the edition in the 'Miscellanea Antiqua' above specified.

Irving states that he reprinted the 'Chamæleon' from Ruddiman.

6. 'Miscellanea Scotica,' vol. ii. (Glasgow, 1818). "Chamæleon," written by Mr George Buchanan against the Laird of Ledingtone; from the manuscript in the Cotton Library.

Though the title indicates that this edition was printed from the MS. in the Cotton Library, this is not the case, as its text is simply that of Ruddiman.

7. 'The Works of Mr George Buchanan in the Scottish Language,' containing the Chamæleon; a satire against the Laird of Lidingtone, and Ane Admonitioun to the trew Lords maintainars of Justice and Obedience to the King's Grace (Edinburgh: printed and published by David Webster, Horse Wynd, 1823).

Webster's text is that of Ruddiman.

In the present reproduction of the 'Chamæleon,' the text of Ruddiman was first copied, and afterwards collated with the Cotton MS., which, as our sole authority, has in every case been followed. The MS. in the Advocates' Library, as Ruddiman informs us, is simply a transcription of the Cotton MS. made by David Crawford.]

CAMELION, WRYTTEN BY MR. GEORGE BOUCANAN MENTE OF THE LARDE OF LIDDINGTON, SECRETARIE OF SCOTLANDE.*

Thair is a certane kynd of beist callit chamæleon, engend[erit in] sic cuntreis as ye sone hes mair strenth in yan in this yle of Brettane the quhilk albeit it be small of corporance noghtyeless it is of ane strange nature the quhilk makis it to be na les celebrat and spoken of than sum beastis of greittar quantitie. The proprietie is marvalous for quhat thing euir it be applicat to it semis to be of the samyn cullour and imitatis all hewis except onelie the quhyte and reid and for y[is caus] ancient writtaris commounlie comparis it to ane flatterare quhilk [imitatis] all ye haill

* Cotton MSS., Caligula, c. iii. f. 274. Endorsed as above.

maneris of quhome he fenȝeis him self to be freind to [except] quhyte quhilk is takin to be ye symboll and tokin gevin commounlie in diuise of colouris to signifie sempilnes and loyaltie and reid signifying manli[nes] and heroyicall courage. This applicatioun being so usit ȝit perad[venture] mony that hes nowther sene ye said beist, nor na perfyte protraict of it [wald] beleif sic thing not to be trew. I will yᵗfore set furth schortlie ye [descrip]-tioun of sic ane monsture not lang ago engendrit in Scotland in ye cuntre of Lowthiane not far frome Hadingtoun, to yat effect yat ye forme knawin, the moist pestiferus nature of ye said monsture may be moir easelie evitit: for yis monstre being vnder coverture [of a] mānis figure, may easeliar endommage and wersid be eschapit than gif it wer moir deforme and strange of face, behaviour, schap and memberis. Praying ye reidar to apardoun the febilnes of my waike spreit and engyne, gif it can not expreme perfytelie ane strange [creature] maid be nature, other willing to schaw hir greit strenth or be [sum] accident turnit be force frome ye commoun trade and course. This monstre being engendrit vnder ye figure of a man chyld first h[ad] ane proprietie of nature, flattering all manis Ee* and sensis yat beheld it, so yat ye commoun peiple wes in gude hoip of greit vertu[s] to prosper with ye tyme in it; other ferdar seing of greit harme[s] and dampnage to cum to all yat sould be familiarlie acquentit wi[th it]. This monsture promovit to sic maturitie of aige as it could easelie flatter and imitat euery manis countenance, speche and fassoun, and subtill to draw out ye secreittis of euery mānis mynd, and depravat the counsellis to his awin propir gayne enterit in ye court of Scotland ye . . . and having espyit out not onelie factiouns bot singular personis, addressit the self in ye begȳning to James ef[ter] erll of Murray, and Gilbert yan erll of Cassillis men excellent in the tyme, in all vertuus perteining to ane nobill man and speciall in lufe of the commoun welth of yair cuntre: and seing yat his nature could not bow to imitat in veritie but onelie to contrafat fenȝeitlie ye gudnes of yir two personis, nor ȝit change yame to his nature thocht expedient to leane to yame for a tyme, and

* The capital letter appears in the MS.

clym up be yair branches to hiear degre, as ye wod bind clymeth on ye oik and syne with tyme distroyis ye tre yat it wes supportit be. So he having cum to sum estimatioun throw hanting of yir nobill lordis (quha wer yan estemit of euery man as yair vertuus meritit) wes sone be gud report of yame and ane fenȝeit gudnes in him self put in credeit with ye quene regent, verelie ane nobill lady and of greit prudence[54] bot ȝit could not espy ye gilt vyces vnder cullour of vertew hid in ye said monster, specialie being clokit be fauour of ye two foirsaid lordis, in quhais company hir g[race] wald neuir have belevit yat sic ane pestilent venū could haue bene hyd. The first experience the said quene had of him wes in sending him to France for certane bissines occurrent for ye tyme quhair he did his commissioun sa weill to his awin intention, and sa far frome ye quenis mynd, that he dissauit ye cardinall of Lorayne quha ontill yat day thocht him self not onelie auld practicien bot als maister ȝea doctour subtilis in sic materis of negociatioun. His fals dealing being sone persavit and he greitlie hatit ȝit scho being ane lady of greit prudence could not defend hir self from subtilltie, bot within schort tyme be meanis of sic as belevit him to be yair freind he crap in credence agane be ane other dur, and vnder ane other cullour bot ȝit could not so weill as he wald invent new falshead because of ye auld suspitioun and being of auld suspectit sone persavit, and in dangerie to be taken reid hand and puneist efter his meritis he fled out of Leyth and coverit himself with ye cloik of religioun sa lang as it could serue bot neuir sa closse bot he keepit ane refuge to sum sanctuarie of ye Papistis, gif ye court had changeit as to ye bischoppis of Sanctandrois and Glasgow, and vyeris diuerse quhais caussis wer in his protectioun and yairfoir ye haly Doctour Cranstoun[55] depertit to him largelie of ye spoyle of Sanct Saluatouris College, and wes manteinit be Chamæleon aganis all law and ressoun; besyde yat he wes ane man contaminat in all kynd of vycis. How far afoir ye cuming hame of ye quene ye kingis moder he wes contrary to all hir actiouns and fauourabill to hir aduersaries and inclynit to hir depriuatioun, it is notourlie knawin bayth in Ingland and Scotland to sic as mellit yan with ye affairis of ye estait in bayth

ye realmis. Efter ye quenis cuming hame he enterit schortlie (be changeing of cullouris and turning out ye other syde of his cloik) and halding him be ye branches of ye erll of Murray and for ane tyme applying him to ye quenis G. heir, that he allone wes hard in all secreit materis casting of lytill and lytill ye erle of Murray, and thinking yat he wes strang enewch to stand by himself, on leaning to ye [erle] of Murray. And because ye erll of Murray plesit not mony [interprysis] of mariage than attemptit, as with ye princes of Spayne, with ye d[uke] of Anjow, with ye empriouris brother, the said Chamæleon applyit himself to all yir parteis, and changeing hew as the quene sweyit ye ballance of hir mynd and followit ye appetyte of hir lust. And [at lang] the quene be avyis of hir oncles, devysit to destroy ye erl of Mu[rray][56] thinking him to be ane greit brydill to refrane hir appetitis, and [impediment] to leif at libertie of hir plessure; not yat euir he usit ony violence anentis hir, bot yat his honestie wes sa greit that scho wes esch[amit] to attempt ony thing indecent in his presence. Scho yan being deliberat to distroy him be ye erll of Huntlie, went to the nor[th] and he in hir cumpany; and howbeit ye tressoun was oppynnit [planelie], and Johnne Gordoun lying not far of ye town (Aberdeen) with a greit power, and ye erl of Murray expresslie ludgeit in ane hous separate fra all uyer habitatioun and his deid be diuerse wayis socht; this Chamæleon quhether of sempilnes or for layk of foirsicht or for bauldnes of courage, I refer to euery manis conscience [that] doith knaw him he alone could se no tressoun, could feare no d[angear], and wald neuir beleif yat ye erll of Huntlie wald take on hand sic ane interpryis: howbeit yair wes gevin aduertisement of it [out] of Ingland and France, l[ette]res taken declarand it and ye mater manif[est] befoir all mēnis Ene. It wer to lang to reherse and not verie ne[cessar] for ye p[rese]nt, it being knawin to sa mony quhat diverse purposis wer tane, quhat dangearis eschapit all ye tyme of yat voyage, ontill the quene come to Aberdene agane and how miraculous wes ye victorie: bot ane thing is not to be pretermittit, that ye said Chamæleon wes ane of ye reddiest to gnaw ye bainis of ye deed, to spoyle ye qwyk and mak his proffeit at

yat marcat. Efter this the oursey trafficque of mariage growing cauld, the said Chamæleon going in Ingland, delt sa betuix ye Protestantis and Papistes that he changeit dailie colouris sumtyme flattering ye ane, sumtyme ye other, and making euery ane of yame beleif that he laubourit onelie for yame; and amangis other thingis be ane prevy intelligence with ye quene and verie few of ye nobilitie, practiz[it] ye mariage of ye quene and Henry Lord Dernlie, of ye quhilk he maid neuir ye erll of Murray prevy, vntill all wes endit. Howbeit ye erll of Murray did neuir thinge nor tuke neuir propose without his advise and counsale. Heir ye mater quhilk he had raschel[ie] brocht on, wes neir ye poynt. Seing yat ye quene of Ingland disagreit with it for certane respectis, and ye lordis of Scotland for ye caus of ye religioun. To ye manteinance of ye quhilk thay desyrit ane promeis of ye quene and ye said Lord Dernlie. The Chamæleon in secreit flatterit ye quene and opinlie tuke the colour of ye religioun and at ye lang (seing my lord of Murray for being precise and plane in all doingis cast out of court) cled himself onelie in ye quenis colouris vntill yat Dauid prevalit aganis him and had in a maner ye haill credeit of all wechtie materis. At yis poynt thinking him self in werse caise yan he belevit, socht to mak ane other change of court, and set vp new play agane, awaytit on the court sumpart disgracit, louking for sum new cullour to apply him self to. In yis mene tyme ye quene seking to move sum thing in ye religioun, maid ane qwerrell aganis certane lordis of the principallis of Scotland, the quhilkis, albeit yat ane ressonabill power faillit yame not, and yat ye fauour of ye cuntre wes for yame, ȝit to schaw yair innocency quhen yai could not brek ye quenis obstinat mynd of yair distructioun be prayer and sollicitacioun of freindis thay left ye cuntre and went in Ingland, ȝit Chamæleon held ye small grip yat he had in court secunding to Dauid. In yis menetyme ye parliament set to forfalt sic lordis as had fled in Ingland, except ye duke quha did be intercessioun of siluer by his remissioun fra Dauid. The rest of ye lordis quhilk were of wisdome or estimatioun, partlie requirit be ye king quha wes in na credeit in respect of Dauid, partlie for yair awin libertie conspyrit ye deid of ye said

Dauid, and executit the same. Chamæleon cheifest ennemy to Dauid eftir the kingis grace, ȝit not being advertisit be the lordis of yair interpryise and suspectit of the quene, knawing his dowbilnes, quhyther for verie feare or preparing ane entre to ye quenis fauour, fled as vtheris did: and eftir lang fetchis brocht agane to ye court, kest clene fra him all colouris of ye kingis and cled him agane in ye quenis colouris, and wes ane of ye principal instrumentis that nurissit dissensioun betuix hir and ye king: the quhilk practize howbeit he wald haue dissimulatit, sum tyme brak out with him; as to ane nobill woman praying God to gif ye king and ye quene grace to aggre, he answerit, God let yame neuir aggre: ffor yay leving in dissensioun, he thocht yat his dowbilnes could not be espyit out. And yan seing ye Erll Bothuile cum in credeit he flatterit him and evin as yai aggreit in all poyntis to put doun ye king, seing yat he prospering yai could haue na lyff, sa eftir ye king deid, the Erll Boithuile, having in yat practize knawin his falset, and fearing his inconstancy and desyring to be deliuerit of sic an witnes socht his deid: and he having na refuge in ye quene for ye samyn cause tuke for a [tyme] ye erll of Mortonis colouris and being borne furth be him ag[ains] . . . ye erll boithuiles power and hatrent sa lang as he wes in fear . . . vnder ye erll of Mortonis wingis and ye feir past schew him[self] ye said erllis ennemy and having no sufficient caus, nor appe[arand] indice of separatioun of cumpany and kyndnes he fenȝeit yat ye [said] erll of Mortoun had conspyrit his deid, to be execute be sum of ye erllis freindis and to prove ye said conspiracy allegit ane fam[ous] witnes (maiorem omni exceptione) the nobill and vertuus Lady Gy[ltoun].[57] Now to returne agane to our propose efter ye deid of ye kin[g] devysit be him executit be ye erll Boithuile, for feir of ye sa[id] erll he lurkit a quhile out of court vntill ye tyme ye quene at Carberrie [Hill] come to ye lordis, and ye Erll Boithuile, fled to Dunbar. Than [he] come to parliament and with sum otheris participant of the kingis sl[aughter] wald haif had ye quene slane be act of parliament; and not finding mony consenting yairto and specialie ye erll of Murray yan c[hosen] regent being in ye contrair, he sollicitat some previe men [to] gar hang hir on

hir bed with hir awin belt, that be yat way he and his partinaris in ye kingis murthour mycht be deliuerit of an witnesse; knawing weill ye quenis nature, yat quhen sho wes misscontent of ony man scho wald tell all sic secreittis as scho [did] knaw of him. This propose not proceeding as he desyrit, he t[urnit] him first in flattering with ye quene and send to hir being in Lo[ch]levin, ane picture of ye deliuerance of ye lyoun by ye mouse; and nixt turnit his haill wit to ye distruction of ye erll of Murray thinking yat ye wickit could not proffeit greitlie so iust a man having ye supreme power and als seing yat ye quenis craftines wes abill at ye lang to ouerthraw ye erll of Murrays sempilnes. So he bendit all his wittis to ye said erllis eversioun and ye quenis restitutioun and procedit in yis caise, partlie be making ane factioun of ye counsalleris, and partakeris of ye kingis murthoure of men lycht of fantase and covatous of geir partlie be corrupting of my lord of Murrayis freindis and seruandis and travellit principallie with ye laird of Grange, thinking yat it sould be ane greit strenth to ye factioun to haue ye castell of Edinburgh at yair command. The regent being diuers tymes aduertisit of yir practizis wes of so upricht nature yat he wald beleif na thing of ony yat he had takin in freindschip, quhilk he wald not haif done him self; and als mony of ye factioun in ye begȳning thocht it had bene bot ane ligue defensive aganis ye power of ye greate, that is accustumat to ouerthraw the small in tyme of troubill.

In yis menetyme come ye deliuerance of ye quene out of Lochlevin, the quhilk he wes not ignorant of, and specialie be ye meanis of his cousing Johnne Hamiltoun of ye Cochuoch (al. Coheugh): ȝit he tareit with ye regent to keip ane cullour of honestie and yat with ye quenis consent quha had gevin him and diuerse otheris yat wer in my lord of Murrayis cumpany fre remissioun for all bipast.

Bot ye battele chansing vyerwaȳis yan he desyrit and belevit ȝit he persistit in his propose to distroy ye regent not opinlie bot be secreit meanis as being sent diuerse tymes to commoun with ye Lord Flemyng euir did ye contrair of ye propose yat he wes send for and euir tendit to hald ye cuntre in vnquietnes; and in

all assembleis for appointment, tendit to haue all bipast remittit to keip ay thevis and revaris in courage and to abase ye hartis of trew subiectis yat sould haif na hoip of redresse of wrangis done to yame be ye kingis rebellis. Eftir yat be ye diligence and wisdome of ye regent the cuntre wes brocht to sum stay, and iustice lyke to haif ye over hand, the kingis rebellis purchessit at ye quene of Inglandis handis yat scho sould considder ye greit wrangis [as yai said] done to hir nixt nychtbour, being nixt of blude to hir, and other be hir requeist or puissance caus hir be restorit agane to her former authoritie. The quenis maiestie of Ingland having ȝit no les regaird to iustice nor to consanguinitie, desyrit sum of ye principallis of ye nobilitie to repair to hir or hir deputtis for thir requeistis and complayntis; and my lord deliberat to go in persoun[58] wes in doubt, having ellis enterit in sum suspicions of yis Chamæleon quhethir he sould tak him with him self, or leif him beheind: for taking him he doubtit not bot he wald hinder ye actioun in all maner possibill, and leaving him behind that following his naturall complexioun he wald troubill ye cuntre, in sic maner yat it sould not be easelie in long tyme brocht to rest agane. At lang having deliberat to take him with him, and perswadit him bayth be giftis of landis and money, he fand to be trew in deid all yat he suspectit afoir; ffor euery nycht in a maner he co[mmun]icat all yat wes amangis vs with sum of our aduersaries and armit yame sa far as he could agane ye said regent. Bot ye force of ye ressonis and cleirnes of ye haill deductioun of ye caus yat my lord regent vsit, wes sa perswasive to ye auditouris yat be Chamæleonis aduertisement the kingis mother dischargeit hir commiss[ioune]rs to proceid forther and differrit to ane mair commodious tyme for hir: ffor it wes weill knawin to hir yat ye quenis maiestie of Ingland and hir counsall had allowit ye said regentis procedingis; and ye ambassadour of Spayne seing ye horribill cryme sa abhominabill to all honest men refusit to speik ane word in ye mater, and ye Frensche ambas[sadour] excusit him self that he spak be command of [his] maister.

In yis menetyme[59] the said Chamæleonis secreit practize with the d[uke of] Norffolk suspectit afoir begouth to brek out be

sum letters of Mai[ster] Johnne Lesleis callit bischop of Ross and als be ye duke himself, [put] in hoip of mariage of ye Scottis quene be yame, the quhilk practiȝe wes handillit sumpart putting feir to ye regent yat he could not re[turne] in Scotland with his lyff without ye dukis fauour, be ressoun of gre[it] preparationis yat wes maid aganis ye regent on bayth ye bordouris of Scotland and Ingland: partlie be tempting of ye said regentis mynd, [quha] answerit to ye duke of Norffolk, *That he wald be glad that ye q[uene] recognoscing hir falt and repenting, sould mary ony gude Christian [man] of nobill house.* The rumour of yis dealing wes sa opinlie spo[ken] in ye court of Ingland, yat ye quenis maiestie wes constrainit to wryte to hir lieutenentis to mak ye regent be put sauf in Scot[land] and so he wes without any recontre, bot of ye erll of Westmureland not far frome Durame quho seing ye regentis cumpany and ryd[ing] throw yame thocht not best to matche with yame. The next asse[mble] wes at Glasgow quhair ye Hāmiltonis bragging, bot could not be [party], be meanis of him and otheris yair fauouraris with ye regent wer ressauit to sic an appointment as wes greitlie to yair avantage and ye said regentis disadvantage. And quhen yai sould haif gevin plegis to performe ye said appointment as wes compromittit, thay did bot seke delay; and so ye principallis of yame [wer] committit to ward in ye castell of Edinburgh. The haill mater wes secreitlie handillit be the Chamæleon. The quhilk handilling apperit more planelie at an conventioun at Sanctandrois; quhair yair wes twa headis principallie disputit: first, *Gif the erll of Huntly sould haif gener[al] remissioun for all reif and oppressioun done be him and his freindis in all tymes bipast*; or, *gif ye kingis actioun pardonit, prevat men sould haue actioun to crave thair awin geir:* nixt, *Gif ye erll of Huntleis haill assistaris sould be comprehendit in ane remissioun with him.* The quhilk twa headis ye Chamæleon and his complices preassit ernistly be all meanis to be ressauit, as said is, and yat not without boisting of Franche men and Spanzaris and mony vther inconvenientis; and all yis done to disscourage ye kingis trew liegis, and lychtning ye hartis of rebellis in hoip of impunitie of all wrongis yat yai sould do in tyme to cum, and to

hald ye haill cuntre in rebellioun and inquietnes to consume at ye lang ye regent quhilk yai knew to be p[uir] of substance and liberall of courage. And ȝit wer not yir thingis mair subtilly devysed, nor yai wer constantly resistit be ye regent and his trew counsall. And seing yat yai could not cum to yair propose this way, thay causit new articles to be devysit in Ingland, twiching ye quenis cūming hame: to ye quhilk albeit yair wes sufficient answer maid in London, ȝit for ye samyn cause wes devysit ane assemble of lordis in Sanct Johnestoun, with ane additioun of ane commissioun of diuorcement of ye Erll Boithuile and the quene, and to ye effect of ye haill, mony writtingis [wer] purchessit of boith wyse men and greit men of Ingland. Schawing planelie yat it wes ane foly to Scotland to presse to resist ye marriage betuix ye quene and duke of Norffolk; ffor it wes devysit be sic wisdome and to be executit with sic force as Scotland wes not abill to resist; and not without consent of ye quenis maiestie of Ingland. Heir, albeit Chamæleon and all his quhelpis ragit neuir sa fast the contrait wes concludit and schawen to the quenis grace of Ingland be Alexander Hume gentilman of my lord regentis hous. And becaus the quenis maiestie wes not fully satisfeit at yat tyme, ane vther convocatioun wes haldin at Struieling, to ye quhilk the Chamæleon assurit of my lord regentis clemencie and proude in his awin consait bot fearing for his demeritis eftir sum dubitatioun come to Struieling and wes in doubt not without cause. For about yis tyme my lord regent, aduertissit yat ye Hāmiltonis had decretit to murthour him he schew bayth ye taill and the authour to ye Chamæleon, of ye quhilk Chamæleon reprovit vehemently ye Hāmiltonis that could not keip yair counsall mair secreit and yis aduertising being schawin be sum of ye Hāmiltonis to my lord regent, ȝit he sufferit pacientlie. At Stērling ye articles being declared at greittar lenth, the Chamæleon wes attecheit be iustice and chargeit of ye kingis murthour the quhilk greivit him havelie, and preissit at my lord regentis hand ye cryme to be changeit, and he to be accusit of ye troubles lyke to ryise in Ingland and Scotland throuch ye forspoken mariage; for he thocht yat matter

to be consauit and devysit sa substanciallie, yat nowther force nor wit could mak impediment to ye performance of it, and belevit suirlie yat sic ane cryme sould redound to his greit prayse and opinioun of wisdome. This not obtenit he obtenit aganis all ye said regentis freindis will, to be send to ward in ye castell of Edinburgh quhair he wrocht aganis ye nature of ye Chamæleon, ffor he changeit the greitar part of yame of ye castell to his colour sa weill, yat ye conspiracy of ye regentis deid lang afoir consavit wes yan brocht to effect. Eftir ye quhilk he wrocht be sic meanys yat he perswadit ye haill lordis yan p[rese]nt in Edinburgh to be enlargit of his ward, vnder promeise to compeir and answer to ye cryme of ye kingis murthoure layd to his charge, at sic day as he sould be callit, and vnder hoip to be ane gude instrument of concord amangis ye lordis and ane day prolongit to sik of ye Hāmiltonis as wald purge yame selffis of ye murthour of ye regent vnto ye first day of Maii: bot sone being adioinit with vther of his factioun he changeit yat colour, and perswadit vtheris complices of ye murthour for feare and sum sempill personis be ane fals colour of proffeit, to convene to ane schorter day, viz.: ye tent day of Apryle, assuring yame yat ye castell as it wes being thairz [*sic*], and ye toun als (for ye capitane of ye castell wes podrest [*sic*]),[60] that yis rumour sould caus mony to convene to yame and yair aduersaris disgracit sould haif na place to convene togidder; and yat ye quene of Ingland troublit alreddy with ciuile warre at hame mycht ye mair easelie condiscend to yat syde wrait to hir letteres partlie flattering partlie threatning and to schaw hir yair greit power send ane roll of ye lordis of yair syde quhairin wes comprehendit sum lordis neutrallis and mony of y^{r} aduersaries, beleving yat leyis maid in Scotland could not be tryit in Lundoun. And seing yat ye toun of Edinburgh could not be perswadit to rebell with yame, and yat ye cuntre convenit not as yai hopit and ye breking [of] ye bordouris succedit not to yair proffeit, the moist part flittit camp and went to Lynlythquow, and yair set furth yair proclamatioun dytit be Chamæleon (as wes afoir ye erll of Westmurelandis secund proclamatioun) and yairby set vp ye quenis authoritie quhairof he (tareing in ye castell of Edinburgh)

kepit him self clene, as Pilat wesching his handis of ye dead of Chryst. And sens that tyme as afoir yis gude subiect and seruand to ye kingis g[race] confortit with counsale and conveying* out of ye cuntre ye rebellis of Ingland the samyn being ennemeis to ye king of Scotland and prattit proudlie vantyng yat his pen sould be worth ten thowsand men and threatnit schamefullie (gif he had reservit any schame) the quenis maiestie of Ingland with wordis of quhilk ye memory sould be rather abolissit be pvnitioun of him yan rehersit for yair impudency; and fearit not to mak sa oppin a leye to nobillmen of Ingland as yat ye kingis trew subiectis acknawlegeing his authoritie wer not abill to assembill togidder fyve hundreth hors, quhair yai saw within four dayis moir yan fyve thowsand assemblit out of [ane] cornar of Scotland. And ay sensyne he hes bene at all convocatiouns of the kingis professit ennemeis in Scotland in Dunkeld, in Ath[ol], in Strathbogy, in Braidalbin, and other quhair, and kepis contrebank to Mr Johnne Leslie of Kingusie, in all directionis to put ye king out of his estait, his realme and at lenth out of yis erdlie lyff.

Now, I pray ȝow espy out quhat proffeit ye quene, our kingis moder, sall gadder of him yat hes bene (as scho knawis) sa oftentymes traitour to hir moder, to hir selfe, to hir sone, to hir brother, and to hir cuntre. Scho will be exemplis considder yat how mony colouris yat euir yis Chamæleon change, that it can neuir aganis ye nature of it, turne perfytelie quhyte.

RESPICE FINEM,
RESPICE FUNEM.

1570.

* In MS. altered to *conveyed.*

TWO LETTERS OF GEORGE BUCHANAN

TO

SIR THOMAS RANDOLPH.

[As the better half of Buchanan's life was spent abroad, the persons with whom he corresponded on his return to Scotland were mainly foreigners; and his correspondence was, therefore, necessarily in Latin, the European language of the time. Of his letters in Latin we possess only fourteen, though we know from himself that his correspondence was voluminous; and of those in the vernacular, only two, both addressed to Sir Thomas Randolph, Elizabeth's agent at the Court of Mary. Randolph is a well-known figure in the Scottish annals of the period. With Buchanan, for whose character and genius he had the highest admiration, he was on terms of intimate friendship. From the fact that Randolph, in writing to Buchanan, addresses him as "my good Maister," and on another occasion styles him "my Maister," Ruddiman drew the inference that Randolph had at one time been the pupil of Buchanan.* In the usage of the period, however, the expression does not imply Ruddiman's conclusion;† and other facts prove that the relation

* Ruddiman, 'Buchanani Opera,' vol. i. ('Georgii Buchanani vita ab ipso scripta biennio ante mortem,' p. 1.)

† Thus Andrew Melville speaks of Buchanan as his "master," though Buchanan was never actually his teacher. M'Crie, 'Life of Andrew Melville,' p. 7 (edit. 1856). The expression simply implied that the person so addressed was more advanced in years, and was superior in learning.

could hardly have existed. From Anthony Wood we learn that Randolph studied at Oxford, that he became principal of Broadgate Hall (afterwards Pembroke College) in 1549, an office which he held for three years, and that he was subsequently engaged in various embassies to Scotland, France, and Russia. As Buchanan was on the Continent from 1539 to 1561, it does not appear from this account of Randolph when he could have had Buchanan for his teacher. But a sentence of one of Randolph's letters from the Scottish Court (30th January 1561-62) seems clearly to imply that he had but lately made the acquaintance of Buchanan. The sentence, as has already been said, is further interesting as containing the first notice of Buchanan after his final return to Scotland. "Ther is with the quene," he writes, "one called Mr George Buchanan, a Scottische man, verie well lerned, that was the schollemaster vnto Monsr. de Brisack's sone, very godlye and honest." On the 7th April of the same year Randolph also writes: "The queen readeth daily after her dinner, instructed by a learned man Mr George Buchannan, somewhat of Lyvie." From the shade of expression in these references to Buchanan, we may conclude that the friendship between him and Randolph dated from the return of Buchanan to Scotland. Randolph's single letter to Buchanan may also be given here as illustrating Buchanan's two letters to himself.

SIR THOMAS RANDOLPHE TO BUCHANAN.

I am not (my good Maister) a little beholdinge vnto yow, for your late remembraunce both of me and my sonne, by your prettie and fyne Devyse to make him reade before he knowe or handle his Booke. Howe he will prove learnid heirafter, I knowe not, but far vnlyke to resemble him from whome he taketh the Patterne, that, longe before my Boyes yeares, farre passid many in learninge and Judgement, wherof such encrease ensueth, as in this Age is wonderfull, and amongst Princes most rare. I looke not for the lyke in myne, but shall thinke myselff happie yf he resemble yours in on Poynt of a Nomber that in him more brightly shyne then

Julium sidus lunas [*sic*] *inter minores.* That your worthie and noble kinge in so short Tyme is become so skillful, not a little is to be attributed to the great Diligence and lore of his Maisters, who besydes the giftes of Nature, have addid as muche as by Art could be devised. In this, my good Maister, consistith your Prayse, and in this shall your Fame remayne immortall, though many other thinges in this World haue made yow famous for ever. I leave to speake of many thinges donne in your Lyfe, great Prayse worthie, but howe well I lyke of the last little Treatise, 'De Jure Regni,' that lately come into the World, I cannot say as I thinke. This puttith me in Mynd of many thinges more great Prayse worthie donne by yow, especially the 'Historie of our Whole Isle,' wherin I may justly complayne of you, my good Maister, that I shall not have so much as a sight therof, before myne Eyes be cleane shutt vp, that nowe ar become for Age very dymme. What makith yow to doubt to let it come fourthe, a spectacle vnto the World, no lesse famous than *Apelles'* Table was, and as voyde of Comptrollement as his Worke was, howe curiouse soeuer the Souter would seme to be? I pray yow deferre no more Tyme; at the least let vs knowe what yow mynd to doe with it, and employ my Labor, and charge me so farre as you please, that shortly we may enjoy our longe desyrid Hope in a Matter of so great Weight. Wherin yow will I am euer at your Command. And so, my good Maister, I hartely take my Leave. At *London*, the 15th of March 1579.

Your verie lovinge and assured Frende at Commande

THO. RANDOLPHE.

I send vnto you two lyttle Books for two that I suppose came to me from you. Your 'De Regno' is greatly desyered amonge us.

The original of the first of the following letters is in the British Museum (Lansdowne MSS., 15-24). It was first printed by M'Crie in his Appendix to the 'Life of Andrew Melville.' A facsimile of this letter was published in 'Facsimiles of National Manuscripts of Scotland' (vol. iii., No. LXVI.), where it is errone-

ously stated to be addressed to Sir William Cecil.* The second letter appears in Ruddiman's general preface to his edition of Buchanan. A copy of the original was supplied to him by a person whom he styles "Randolphus Thoresbius Anglus, R.S.S."]

To his singular freynd M. RANDOLPH maister of postis to the queinis g. of Ingland. In London.

I resauit twa pair of lettres of you sens my latter wryting to you. wyth the fyrst I resavit Marinus [*sic*] Scotus,[61] of quhylk I thank you greatly, and specialy that your inglessmen ar fund liars in thair cronicles allegyng on hym sic thyngs as he never said. I haif beyne vexit wyth seiknes al the tyme sens, and geif I had decessit ye suld haif lesit bath thankis and recompens, now I most neid thank you, bot geif wear brekks vp of thys foly laitly done on the border, than I wyl hald the recompense as Inglis geir, bot gif peace followis and nother ye die seik of mariage or of the twa symptomes following on mariage quhylks ar jalozie and cuccaldry, and the gut cary not me away, I most other find sum way to pay or ceise kyndnes or ellis geifing vp kyndnes pay zow w^{t} evil wordis, and geif thys fasson of dealing pleasit me I haif reddy occasion to be angry with you that haif wissit me to be ane kentys man, quylk in a maner is ane centaure half man, half beast.[62] and yit for ane certaine consideration I wyl pas over that iniury, imputyng it erar to your new foly, than to ald wysdome. for geif ye had beine in your ry^{t} wyt ye being anis escapit the tempestuous stermes and naufrage of mariage had never enterit agane in the samyng dangeris. for I can not tak you for ane *Stoik philosopher*, havinge ane head inexpugnable w^{t} the frenetyk tormētis of Jalozie or ane cairless [*margin*, skeptik] hart that taks cuccaldris as thyng indifferent. In thys caise I most neidis præfer the rude Scottis wyt of capitane Cocburne to your inglis solomonical sapience, quhylk wery of ane wyfe deliuerit hir to the queyne againe, bot you deliuerit of ane wyfe castis your self in the samyn nette, *et ferre potes dominam saluis tot restibus ullam.* and so capitane

* The editor of the Nat. MSS. draws attention to this mistake.

Cocburne is in better case than you for his seiknes is in the feitte and zowris in the heid. I pray you geif I be out of purpose thynk not that I suld be maryit. bot rather consider your awyn dangerouse estait of the quhylk the speking as [*sic*] thus troublit my braine and put me safar out of the way. As to my occupation at thys present tyme, I am besy w^{t} our story of Scotland to purge it of sum Inglis lyis and Scottis vanite. as to maister knoks his historie is in hys freindis handis, and thai ar in cōsultation to mitigat sum part the acerbite of certaine wordis and sum taintis quhair in he has followit to muche sū of your inglis writaris as M. hal *et suppilatorem eius* Graftone, &c.[63] As to M. beza I fear y^{t} eild quhylk has put me from verses making sal deliure him sone a Scabie poetica, quhylk war ane great pitye for he is ane of the most singular poetes that has beine thys lang tyme. as to your great prasyng gevin to me in your lr̃e [letter] geif ye scorne not I thank you of luif and kyndnes towart me bot I am sorie of your corrupt iugement. heir I wald say mony iniuries to you war not yat my gut cōmandis me to cesse and I wyl als spair mater to my nixt writings. Fairweal and god keip you. at Sterling the sext of august.

Be youris at al a powe[r ?] G. BUCHANAN.

To Maister RANDOLF Squiar, Maister of Postes to the Quenis Grace of Ingland.

Maister, I haif resavit diverse letters frome you, and yit I have ansourit to naine of thayme; of the quhylke albeit I haif mony excusis, as age, forgetfulnes, besines, and disease, yit I wyl use nane as now, except my sweirness, and your gentilnes; and geif ye thynk nane of theise sufficient, content you with ane confession of the falt, w^{t}out fear of punitioun to follow on my onkindnes. As for the present, I am occupiit in writyng of our historie, being assurit to content few, and to displease mony thar throw. As to the end of it, yf ye gett it not or thys winter be passit, lippin not for it, nor nane other writyngs from me. The rest of my occupation is wyth the gout, quhilk haldis me besy both day and ny^{t}.

And quhair ye say ye haif not lang to lyif, I traist to god to go before yow, albeit I be on fut, and ye ryd the post; praying you als not to dispost my hoste at New werk, Jone of Kelsterne. Thys I pray you, partly for his awyne sake, quhame I tho^{t} ane gud fellow, and partly at request of syk as I dar no^{t} refuse. And thus I tak my leif shortly at you now, and my lang leif quhen God pleasis, committing you to the protection of the almy^{t}ty. At Sterling xxv. day of August, 1577.

Yours to command w^{t} service, G. BUCHANAN.

NOTE.

The Scots translation of the 'Detectio Mariæ Reginæ,' published by Lekprevik in 1572, has sometimes been loosely assigned to Buchanan himself. For this there is no authority whatever; and both Ruddiman and Irving considered it the work of another hand.* The translation itself, indeed, bears evidence that Buchanan could not have been its author. In several passages the translator has missed the meaning of the original, and in a manner that could not have happened to Buchanan himself. One instance may be considered to decide the question. Both in his 'History of Scotland' and in the 'Detectio' Buchanan several times uses the word *libellus*, and always uses it in the sense of *placard*.† But in the only passage where it was possible for the translator to miss the meaning, he has rendered it *buik*.‡ On the other hand, where the context kept him from error, he has rightly rendered Buchanan's meaning. As being a translation from the Latin, the syntactical structure of the sentences resembles that of Buchanan's vernacular writings; but its circumlocution of phrase is far removed from his terse directness of expression.

* Ruddiman, 'Buchanani Opera,' vol. i. p. xix; Irving, 'Memoirs of Buchanan,' p. 152 (note).

† 'Rer. Scotic. Hist.,' p. 354; 'Detectio Mariæ Reginæ,' pp. 6, 8 (Ruddiman).

‡ 'Detectio Mariæ Reginæ,' p. 6.

NOTES

NOTES TO BUCHANAN'S OPINION ANENT THE REFORMATION OF THE UNIVERSITIE OF ST ANDROS.

[1] *The College of Humanite.* As will be seen, Buchanan's College of Humanite was simply what we should now describe as a combined elementary and secondary school. Such schools, aiming at the liberal education of the whole community, were the distinctive growth of the Revival of Learning. We have ample evidence, indeed, that the mediæval Church was very far from neglecting the general interests of education; but the idea of public instruction, equally within the reach of every section of society, was incompatible with the civil and religious principles on which mediævalism was based. By the very conditions of feudalism and papal supremacy under which the mediæval nations developed, the liberal education of the laity was neither necessary, nor, at the same time, desirable, in the interests either of the Church or of secular princes. With the Renaissance, however, came other ideals of the ends of human society. There was no theme on which the humanists better loved to descant than the dignity of human nature and the glory ot free institutions. It was the necessary result of their new conception of life, which came of their study of antiquity, that the dissemination no less than the acquisition of knowledge was the passion of the scholars of the sixteenth century. The humanists who remained within the ancient Church were as deeply moved by this passion as those who left it. Gouvéa, Budé, Erasmus, were as eager in the cause of popular education as Melanchthon, or Buchanan, or Jean Sturm. Such schools as those of Bordeaux and Nîmes, founded by Catholic communities under the influence of the new studies, were in every regard as nobly conceived as those of Strassburg and Geneva.*

* For the history of the great schools of Bordeaux, Nîmes, and Strassburg, see Gaullieur, 'Histoire du Collége de Guyenne' (Paris, 1874); Gaufrès, 'Claude

The history of secondary schools during the sixteenth century has a special interest and special instruction for ourselves at the present moment. The opening of that century saw a revolution to which we have the exact counterpart in the history of the last twenty or thirty years. The attitude of the humanist to the scholastic theology is precisely the attitude of the modern man of science to the literary tradition that has come to us from the Renaissance. The confusion that now exists as to the aims and methods of secondary education is due to causes precisely similar to those which were at work during the first half of the sixteenth century. In both periods a revolution, intellectual, social, and religious, has necessitated a new departure in public instruction to meet the new conditions of national life. As we are now groping towards a system which shall best meet these conditions, so the educationists of the sixteenth century gradually felt their way to that conception of liberal study which became the European tradition for the succeeding three centuries.

Buchanan's scheme for the College of Humanite embodies the highest conception of secondary education to which men had risen by the middle of the sixteenth century. The plan of study he has sketched is virtually that of all the great Continental schools that had been founded during the previous thirty or forty years. From the very outset of the intellectual revolution there had been but one mind among the men of the new order as to what should be the basis of all instruction. A familiar knowledge of Latin was the only key to the stores of human wisdom, as its acquisition afforded the only training fitted to ensure a capacity for sound thinking and adequate expression. Till past the middle of the century, moreover, it was the fixed conviction of the generality of scholars that sooner or later Latin must displace all the vernacular languages, and that the sooner the time came the better, in the highest interests of humanity. All the great schools, therefore, founded during this period, were virtually founded for the teaching of the Latin language and the Latin literature.

But while there was this unanimity regarding the matter taught, there was the greatest difference of opinion as to the best methods of teaching it. The numerous Latin grammars of the period were a source of endless distraction to those engaged in the practical work of teaching, and sufficiently prove the unsettled views that prevailed. In Scotland, indeed, the number of Latin grammars became such a stone of stumbling, that, by the express commandment of Government, a committee of four scholars, with Buchanan as president, was appointed to consider the difficulty. As the result of their deliberations, three of their number compiled a new grammar.* But not even their

Baduel et la Réforme des Études au xvie siècle' (Paris, 1880); and Charles Schmidt, 'La Vie et les Travaux de Jean Sturm' (Strassburg, 1855).

* Buchanan was intrusted with the section on prosody.

repute as scholars and the authority of Government could ensure its general acceptance, and the difficulty continued as before. The order in which the Latin authors should be studied was also a subject of contention, and rival scholars discussed the question with the zeal and bitterness of contemporary theologians. Further sources of disagreement were the age at which the pupils should begin their studies, their graduation into classes, and the number of years these studies should continue. By the date that Buchanan drafted his scheme, however, a general concurrence of opinion appears to have been reached, and his scheme may be regarded as registering the opinion of the best educational authorities on the aims and methods of secondary instruction. All the great schools above mentioned—Bordeaux, Nîmes, Strassburg, and Geneva—were organised on lines virtually identical with those laid down by Buchanan. In all of them we have the fundamental conception of a combined primary and secondary school affiliated to a school for higher studies, and in all of them the curriculum was practically the same. As throwing an interesting light on the proposals of Buchanan, some account may here be given of the educational arrangements in Geneva, which some four years previously (1559) had been completed mainly under the auspices of Calvin and Beza. Though the closest relations existed at this time between Scotland and Geneva, however, the similarity between the scheme of Buchanan and that of the Genevan reformers is no proof that Buchanan took Geneva as his model.* As has been said, the experience of the last fifty years had led those interested in public instruction to certain well-defined conceptions, which were generally accepted as at once most practicable and most expedient.

Shortly after its adoption of the Reformed religion, the citizens of Geneva had founded (1536) a college, which should preclude the necessity of sending their sons elsewhere for their higher education. From the programme of the college, published a year after its foundation,† we gather that it was meant to fulfil the function at once of a primary and secondary school, and a university. For various reasons, the new college failed in its object, and the youth of Geneva still continued to go elsewhere for their higher studies. Not, indeed, till 1559 was the education of the town placed on that footing which eventually made her one of the great schools of Europe. In that year, by the common action of the pastors and magistrates, the Academy of Geneva was founded to supply a complete course of elementary, secondary, and university education.‡ The new academy was to consist of a

* It is sometimes said that the Academy of Geneva was based on the model of Sturm's Academy at Strassburg. But the former was founded nine years before the latter.

† This programme will be found in Herminjard, 'Correspondance des Réformateurs dans les pays de langue française,' vol. iv. pp. 455-460.

‡ Promulgatio legum Academiæ Genevensis.

prescribing the duties of these pedagogues. It will be seen that Buchanan had probably this statute in his mind when he laid down his directions regarding their proper functions. "Pædagogi pueros suos in officio contineant, nec tamen cædant, ne a litteris absterreantur: sed si quid dignum pœnæ commiserint, de hoc ad nos, aut aliquem ex præceptoribus referant. Nihil prælegant, nihil discendum præscribant, nisi quod ipsis in gymnasio prælectum fuerit. Sic enim puerorum ingenio plerique misere confundunt, onerant, obruunt, et quod gravius est ferendum, quod a doctis præceptoribus ædificatum fuerat, illi destruunt."—Massebieau, p. 40.

[16] *In thys college nayne sal persever*, &c. In the colleges of the mediæval universities the regents in Arts or Humanity were themselves supposed to be preparing for the higher faculties of law, medicine, or theology. That a regent should delay eight years before entering one of these faculties, therefore, was proof of idleness or incompetence.

[17] *The thre law classis. I.e.*, the sixth, fifth, and fourth classes.

[18] *The College of Philosophie.* As has been said, Buchanan's College of Philosophie was represented in Geneva by one side of the *schola publica.* In the Guyenne school, also, its ten classes were supplemented by a two years' course in philosophy. In the case of all three, the subjects of study were practically the same.

[19] *Ane Reidar in Medicine.* As will be seen from the curriculum of the college prescribed below, *medicine* appears to have been included in "natural philosophie."

[20] *Swa in thre ȝeris*, &c. In Ste. Barbe, as in the other colleges of the University of Paris, the course in philosophy lasted three years; in the Collége de Guyenne, as was stated above, only two.—Quicherat, 'Sainte-Barbe,' vol i. p. 232.

[21] *At the end of the first ij ȝeiris*, &c. The probationary term for bachelorship in the mediæval universities was three years; but the sixteenth century saw frequent departures from the letter of traditional statutes. In Glasgow University, towards the end of the fifteenth century, a year and a half was fixed as the minimum term of study required for the diploma of bachelor.—'Munimenta Almæ Universitatis Glasguensis,' vol. ii. p. 27.

[22] *To the banquettis*, &c. The ordinances in this paragraph only prescribed what was customary in all the universities. Thus we find these statutes early in the history of the University of Glasgow: "Item statutum est et ordinatum quod determinantes in facultate arcium dent cuilibet magistrorum et invitatorum per eos unum par chirothecarum precii iiij denariorum ad minus." "Item statutum et ordinatum est quod in aula magistrali si Episcopus Glasguensis presens fuerit aut aliquis magnus prelatus habeat unum birretum bonum precii X solidorum / presidens et rector universitatis similiter decanus facultatis quilibet regentium et unusquisque temptatorum

habeat birretum precii V solidorum ad minus. Alii autem magistri invitati per eos habeant chirothecas iiij denariorum ut supra."—'Mun. Glasg. Univ.,' vol. ii. p. 18.

[23] *The principal sal se that gud ordre*, &c. This injunction was not unnecessary, as the scholastic disputations at the universities often led to the most unseemly exhibitions. Occasionally, indeed, the furious disputants would settle the point at discussion with their fists. Glareanus, in a letter to Erasmus, thus describes a disputation he saw at the Sorbonne in 1517: "Fui adeo nuper in disputatione Sorbonica, ubi egregios plausus, tanquam theatrum esset Pompeii, audivi. Non cohibui, immo cohibui risum, sed magna difficultate; at illic ridebat nemo: erat enim tum pugna magna de lana caprina. Porro irascebantur non parum Adæ, primo parenti nostro, quod mala, non pyra, comedisset, convitiisque vix abstinebant superciliosi homines. Vicit tandem theologica gravitas stomachum, evasitque bonis avibus Adam absque vulnere."—Erasmi Epp., edit. Le Clerc, p. 1621. In the Geneva statutes there are injunctions to the same effect as Buchanan's.

[24] *And salbe chosin be the hayl universitie.* As is mentioned above, the rector of the Genevan Academy was chosen by the pastors and appointed by the magistrates. The mode of election proposed by Buchanan was that of the mediæval universities. This difference in the mode of electing the rector reminds us that in the Genevan institution we have simply an upper and a lower school, while the aim of Buchanan was the establishment of a university. Another distinction was that at Geneva no degrees were conferred.

[25] *The conservatour of priuilege*, &c. The University of Paris had its Conservator of Royal Privileges and its Conservator of Apostolical Privileges. The former was first appointed in 1200, on the occasion of certain privileges granted to the university by Philip Augustus. It was the function of the second official to guard the privileges granted to the university by the various popes.—Crevier, 'Histoire de l'Université de Paris,' vol. i. pp. 281, 361.

NOTES TO THE ADMONITIOUN.

[26] *Thraldome of strangearis.* The strangers were the French introduced into Scotland by Mary of Guise, and who quitted the country according to the terms of the Treaty of Edinburgh (1560).

[27] *Mease* (otherwise written *meis*, *mese*)=to mitigate, calm, allay. Cf. Douglas's 'Virgil,' 14, 52. The form *ameise* is also found (Barbour, xvi. 134). Jamieson finds a cognate in Ger. *massen*.

[28] *Sic ane husband.* The Duke of Norfolk, with whom many of Mary's friends, both in England and Scotland, were desirous that she should form an alliance.

[29] *Toung trampit in dessait*=steeped in deceit. *Trampit* is evidently the French *trempé*.

[30] *Machiavell.* This epithet was now in common use in Scotland. Richard Bannatyne applies it to Maitland of Lethington. See p. 39 (below).

[31] *Mainteining of hir rebellis.* The Earls of Westmoreland and Northumberland are specially meant. They had sought refuge in Scotland (1569) after an abortive Catholic rebellion in England.

[32] *Mister*=want, necessity. According to Jamieson, *mister* in this sense is cognate to Dan. *mister*. Skeat thinks it the same as *mister* =craft, or art, from Fr. *mestier*, Lat. *ministerium*.

[33] *His wyff drownit*, &c. This story of the wife who even in death showed her perverse disposition by thwarting the laws of nature is found in the folk-lore of every country.

[34] *First eftir ye deid*, &c. The account of the policy of the Hamiltons that follows was afterwards reproduced by Buchanan in his 'Rerum Scoticarum Historia,' lib. xiv. Pinkerton, Tytler, and other writers brought a general charge of inaccuracy against this portion of Buchanan's History. Professor Brewer, however, on the authority of the State Papers of Henry VIII., is able to say that "Buchanan's information for this portion of his History was evidently derived from trustworthy sources" ('Reign of Henry VIII.,' vol. i. p. 557).

[35] *Dauid Paintar.* James V.'s well-known Secretary of State,

made Bishop of Ross in 1545. Buchanan appears to be our only authority for the incident here related; but there is no reason to doubt the accuracy of his report.

[36] *Had cruellie slane at linly^t quow Johnne erll of levenax.* Hamilton slew Lennox on the spot, after he had surrendered himself a prisoner of war.

[37] *Ane miserabill end conforme to his vngodlie lyff.* Hamilton was executed in 1540 on a charge of conspiracy to assassinate the king.—'Acts of the Parliament of Scotland,' vol. ii. p. 423.

[38] *Quha be ane fals instrument.* Buchanan repeats this charge in his History (p. 281), and Knox also tells the same story ('Works,' vol. i. p. 93, Laing's edit.) What is supposed to be the forged instrument has lately been found among the Hamilton Papers. The editor regards the forgery as incontestable ('Hist. Man. Commission'—the Manuscripts of the Duke of Hamilton, pp. 205-220).

[39] *Abjurit his religioun*, &c. Compare Knox, 'History' (vol. i. p. 109, Laing's edit.)

[40] *Had not ye arryving of ye inglis army*, &c. The reference is to the Earl of Hertford's famous invasion of 1544. Angus was one of Henry VIII.'s "assured Scots."

[41] *He consentit to offer*, &c. James, Earl of Arran, was created Duke of Châtellerault the same day (8th February 1547-8) that the marriage of Mary and the Dauphin of France was ratified at Stirling by the Government of the Regency.

[42] *To slay ye erll of murray in falkland.* Buchanan repeats this charge in his History (pp. 334, 335). Compare Knox, 'History' (pp. 328-330).

[43] *To haif ye joy of ye approcheing of ye croun.* Compare Buchanan, 'History,' p. 352, where he brings the same charge against the Archbishop of St Andrews.

[44] *Enterit in ye gayme of ye glaiks.* Jamieson defines *glaikis* as *the act of jilting.* The meaning seems to be that Mary played the coquette with Hamilton. *Glaiks* is used in a somewhat different sense in Lyndsay's line, "I se thay haif playit me the glaiks."—'Ane Satyre of the thrie Estates,' line 1878.

[45] *To fon for faynnes*=to play the fool through the manifest eagerness of their desire. In Middle English, *fonnen*=to act foolishly.

[46] *Ane stude to cast ma folis.* Under the word *stud*, Skeat gives *stod-mere* from the 'Ancren Riwle.' Cf. German *stute*, a mare. The expression reminds us of Henry VIII.'s description of Anne of Cleves as "a great Flanders mare."

[47] *W^t sum trator^s of yat natioun.* The Duke of Norfolk, and the Earls of Northumberland and Westmoreland, as already mentioned.

[48] *As his bage beris witnes.* Buchanan here refers to the part of the Norfolk arms consisting of a demi-lion rampant, pierced through the mouth by an arrow, within a double tressure.

[49] *Heretabill tressoun in bay^t ye houss^e.* Beginning with the Earl of Surrey, who commanded at Flodden, five members of the House of Howard were attainted during the first half of the sixteenth century: the Duke of Norfolk, of whom Buchanan speaks, made the sixth.

[50] *To slay master Johnne Wod.* Wood was secretary to the Regent Moray. He was assassinated by Arthur Forbes of Reres on the 15th April 1570.

[51] *Thay keip ye murtherare sum tyme in yair cumpany.* In proof of this statement Tytler refers to a MS. in the State Paper Office, entitled "Information anent the Punishment of the Regent's Murder." Tytler, 'History of Scotland,' vol. iii. p. 320 (edit. 1873).

[52] *Ratches.* The word is not given by Jamieson, but it is evidently cognate with *reach*, *rax*, *ratchet*, &c.

[53] *My lord regentis pupillis.* The Regent Moray left two daughters, Elizabeth and Margaret. The former married James Stuart, eldest son of Sir James Stuart, Lord Doune, who in her right became second Earl of Moray. The younger daughter married Francis, ninth Earl of Errol.

VARIOUS READINGS OF THE ADMONITIOUN.

As I have said in the Introduction to the *Admonitioun*, the text here given differs greatly from both of Lekprevik's editions. To exhibit all the variations, indeed, would be virtually to reproduce all three texts. As it is of interest, however, to see the nature of the alterations made, either by Buchanan himself, or, at least as we may suppose, under his superintendence, a few examples are here given to show the variations between the MS. and Lekprevik's second edition.

Page 21 (above). MS. *hie*, Lek. *heich;* weill, *welthes;* devoir, *dewtie;* apperand, *appeiring;* approcheand, *approching;* surmonting, *surmounting;* chosit, *chesit;* in sic thingis, *of sic thingis;* as seme, *as euin seme.*

Page 22. Rewyne, *ruyne;* weill, *welth;* tane, *takin;* ꝑtene, *appertene;* cõmunitie, *commoditie;* o^r selffis, *ȝour selfis;* remittis, *do remit;* having yat hoip at ye leist, *hoiping at leist;* gif, *althocht;* can, *sall;* that, *quhilk;* nixt to, *item;* out of thraldome, *from the thraldome;* tyranne, *tyrannie;* ane, *a;* anentis, *in the sight of;* wer, *being;* magistrattis, *magistratis;* how efter ȝour, *be ȝour;* and constranit, *wer constranit;* wrangusle, *wrangfully;* samyn, *same;* haif, *haue;* yatilk, *the same;* vther, *vtherwyse;* not, *nocht;* bipast, *tyme past;* weill, *welth;* respect of ȝour propir and prevat cõmoditie, *tending to ȝour priuate commodities;* considder, *remember;* meanys, *meanis;* tyme bipast, *tymes past;* knawlegeit, *acknawledgit.*

Page 23. Valiant, *vailȝeand;* mercifull hartis, *mercyfulnes;* punissing, *punisching;* all testifeis, *witnessis;* grace, *maiestie;* your Immoderat, *thair inordinat;* vyrwayis, *vtherwyse;* banyssing, *banisching;* disordor, *misordour;* understand, *cōsidder;* dissimulis, *dissemblis;* scamles, *schambles;* guidschir, *grandschir;* haif, *haue;* banissit, *banischit;* him, *him self;* his awin saikles blude, *his awin blude;* of ye kingis deid, *of King Henryis deith.*

Page 24. Revolting, *reuoluing;* and weare, *be raissing of ciuile weir;* haif, *haue;* bipast, *past;* on na maner, *be na maner;* yai mak yame to, *they wald;* evade, *eschaip;* punitioun, *punischement;* as ar togidder, *as for ye maist part;* petie, *pietie;* thevis, *thift;* vther yat I omit, *vtheris thairunto ioynit;* knawis, *vnderstandis;* pteins, *appertenis;* hazard, *ieopardie.*

In Lekprevik's second edition a paragraph giving an account of a third conspiracy was inserted. It is as follows: "The third conspiracie (yat come to our knawledge) was, that the kingis grace ryding oft tymes betuix Striuiling and the Downe of Menteeth, to veseit ane gentill womā of his motheris, making residence in the Downe: and cōmounly accumpanyit with ane or twa hors be nicht, the said Schir James proponit to certane gentil men ye slauchter of him, and assayit it not, because ye executaris wald tak na thing on hand without him self had bene present."

In many cases entire passages are recast in the second edition, as the following example will show. The passage in the MS. (p. 32, above), beginning, "ȝit I can not overpasse wt silence the cheif conspiratour," in Lekprevik runs as follows: "ȝit ane I can not ouerpas, being ye cheif conspiratour chosin be thame to be King of Scotland and Ingland, I mene the Duke of Norfolk, in quhilk acte we may se how ye thrist of ȝour blude blindit thame agains thair awin vtilitie. First yai cheisit the principall enemie of the religioun of Christ in this ile, accumpanyit with vther fylthie idolateris, to change the stait of the kirk in baith realmes be cutting of the twa princes: seing that thair authoritie standing, ye conspiratouris could not cum to thair intent. Nixt thay respectit in that proude tyrane, the vertewis that wer commoun to him and thame, as arrogancie, crueltie, dissimulatioun and tressoun. For euin as ȝai had this lang tyme in Scotland socht the deith of thair richteous prince: sa he in Ingland following the trade of his antecessouris, diuers tymes attempting tressoun, wald haue put downe the quene of Ingland. Heir alswa apperis the Hammiltounis crueltie agains the nobilitie of thair awin natioun, in seiking thair professit and perpetuall enemie of Scotland (as his badge beiris witnes) quha sould haue spilt the rest of the noble blude of Scotland in peice, yat his ātecessouris could not spill in weir: be quhilk electioun, being assurit that na Scottis hart can luif thame, sa can they luif nane of ȝow, aganis quhom, yai haue vsit sa mony tressonabill actis."

NOTES TO THE CHAMÆLEON.

[54] *Verelie ane nobill lady and of greit prudence.* As the following sentence shows, Buchanan thought more favourably of Mary of Lorraine than Knox, who had, indeed, personal reasons for disliking her: "Erat enim singulari ingenio prædita, et animo ad æquitatem admodum propenso: gentesque ferocissimas et extremos insularum cultores virtute et consilio pacaverat."—'Rer. Scotic. Hist.,' p. 324.

[55] *Ye haly Doctour Cranstoun.* William Cranston, Principal of St Salvator's College. At the Reformation, he, along with most of the regents in that college, adhered to the old religion, and gave up his appointment.—Lyon, 'History of St Andrews,' vol. i. p. 317.

[56] *The quene be avyis of hir oncles, devysit to destroy ye erl of Mu[rray].* Compare 'Rer. Scotic. Hist.,' pp. 340, 341.

[57] *The nobill and vertuus Lady Gy[ltoun].* Buchanan designates thus ironically the notorious Lady Grizzell Sempill, the avowed mistress of John Hamilton, Archbishop of St Andrews, by whom she had several children. On the 26th November 1561, the Town Council of Edinburgh ordained "actis to be set furth, charging Grizzell Simpill Lady Stanehous adulterar, to remuif her self furth of the toun betuix and Mununday nixt, under the panys contenit in the proclamation set furth aganis adulteraris."

[58] *And my lord deliberat to go in persoun,* &c. The reference is to the mission of Moray, in October 1568, to lay before the Commissioners of Elizabeth the indictment against Mary. As Buchanan was one of those who accompanied Moray, he here speaks from direct personal knowledge. In his History he afterwards repeated his charges against Maitland. The corresponding passage in the History is as follows: "Igitur, cum decretum est Legatos mittere; nec satis conveniret, qui mitterentur, primoribus id onus recusantibus, tandem ipse Prorex, se iturum professus, comites elegit; unum quidem renitentem, ac prope invitum, Gulielmum Mætellanum. Hominem enim factiosum, et quem jam in Reginæ partes inclinatum videbat,

parum tutum arbitrabatur, in tam dubio regni statu, domi relinquere. Itaque, magnis et pollicitationibus et præmiis, ut una secum proficisceretur, pellexit; nec dubitabat, quin animum avarum donis aut vinceret aut inflecteret."—'Rer. Scotic. Hist.,' p. 372.

[59] *In yis menetyme*, &c. Compare 'History,' p. 373.

[60] *For ye capitane of ye castell wes podrest.* Sir William Kirkaldy of Grange, who was provost of Edinburgh, 1569-70.

NOTES ON THE LETTERS.

[61] *Wyth the fyrst I resavit Marinus* (sic) *Scotus*, &c. With this passage compare what Buchanan says of Mariano in his History: "Testesque ejus sententiæ laudant multos scriptores Anglos ignobiles, quibus ut facilius crederemus, Marianum Scotum, fama illustri hominem, adjiciunt. Qua de re lectorem admonendum putavi, nusquam in eo Mariani codice, qui est in Germania editus, ullam prorsus esse mentionem. Ipsi vero an alium habeant, ab eo qui publice legitur, Marianum, aut interpolatum, aut a se confictum, eum velim proferant." —'Rer. Hist. Scotic.,' p. 97. There *was* another contemporary of the name of Marianus, but he wrote on religious, not historical subjects.

[62] *Ane kentys man, quylk in a maner is ane centaure half man, half beast.* The reference is to the curious belief prevalent in the middle ages that the men of Kent were born with tails. The origin of the myth, according to Lambard, is as follows: The men of Strood or Stroud, in Kent, warmly took sides with Henry II. in his quarrel with Thomas Becket, and, on Becket's visiting their village, they showed their feeling by cutting off the tail of his horse. Thenceforward, according to the legend, all the descendants of those who insulted the saint, and even of their kinsmen, were born with tails.—Lambard, 'The Peregrination of Kent,' p. 431 (Lond. 1576). Fynes Morryson, however, gives a very different explanation. "The Kentish men of old," he says, "were said to have tails because, trafficking in the Low Countries, they never paid full payments of what they did owe, but still left some part unpaid."—'Itinerary,' 3, 53, 149 (1617). The same story of the tailed men of Kent is told in connection with Augustine.

[63] *As M. hal et suppilatorem eius Graftone.* Buchanan uses the same phrase in his History. "Hoc loco, scriptores Angli, et in primis Eduardus Hallus, et ejus suppilator Graftonus."—'Rer. Scotic. Hist.,' p. 194.

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1891.

The Scottish Text Society.

EIGHTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms, George Street, on 18th November—ÆNEAS J. G. MACKAY, Esq., LL.D., in the Chair. The Annual Report, as follows, was read by the Secretary:—

"The Society has during the past year lost by death its President, the Right Hon. John Inglis, Justice-General of Scotland; and one of its Editors, the Reverend Father E. G. Cody.

"From the very first the late Lord Justice-General took the greatest interest in the Society. When consulted on the formation of the Society, he gave not only approval but hearty encouragement, and during his Presidency his kindly presence and wise counsel did much to aid the Society and the Council.

"The late Father Cody was a man of varied learning. He entered with great heartiness into the editing of 'Lesley's History of Scotland,' translated by Father Dalrymple. He transcribed with his own hand the whole of what has been published. He has added many interesting notes, and given

an Introduction which contains all that is known of the translator and the translation. His death is a loss to the Society, as well as to the Church to which he belonged.

"Three parts have been issued as usual to subscribers. Mr Hewison has edited 'Certain Tractates,' together with the 'Book of Four Score Three Questions,' and a translation of 'Vincentius Lirinensis' by Ninian Winzet, consisting of 33 pages of Introduction, which contains a good deal of new matter concerning the author, and 204 pages of text, glossary, and indexes. Mr Metcalfe has edited Part III. of 'Legends of the Saints,' containing 192 pages of text. Dr Cranstoun has edited 'Satirical Poems of the Time of the Reformation,' Part II., consisting of 60 pages of Introduction and Biography, which bring to light not a little new matter, and 182 pages of text,—in all about 671 pages. Part III. is nearly ready for press.

"The first issue for the coming year, 'Legends of the Saints,' completing the text, is ready to be delivered to subscribers. Several sheets of 'Golagros and Gawane,' and other alliterative poems, edited by Mr Amours of Glasgow, are already printed off, as well as the remaining Notes of Dunbar's Poems, by Dr Gregor. Part of the Glossary for Dunbar is in type, and almost ready to be printed off.

"The Council is much pleased to notice the steady progress of the edition of Dunbar's Poems by Professor Schipper of Vienna, published by the Kaiserliche Akademie der Wissenschaften, Vienna. Two parts of that work have reached this country. The use made of the Society's edition by so distinguished a scholar is a gratifying tribute to the usefulness of the Society's publications, and his work is still more gratifying as a sign of the intrinsic merits of Dunbar, who is now, through Professor Schipper's services, acquiring a European reputation.

"The Scots works of Buchanan, which Mr Hume Brown has edited, are in type, and will be issued as soon as possible.

'The Seven Sages,' by Rolland, to be edited by Dr Varnhagen of Erfurt, is in the printers' hands.

"The other works — Mure of Rowallan's Poems, by Mr Tough, and the Works of the Minor Poets of the Time of James IV., by Mr Gregory Smith—announced in the Report of last year, are in progress, and it is expected will be ready for press in a short time.

"An unpublished Scottish version of 'The Buke of ye Chess' has been copied from the Asloan MS. It is a poem of much interest and value, as it is a Scots version of a well-known work which has been translated into several languages. The Council has in contemplation, if a competent editor can be found, to recommend the issue of the whole of the Asloan MS., which Lord Talbot de Malahide has very kindly allowed the Society to copy, by giving a part yearly according as the funds will admit.

"The late Father Cody before his death had transcribed a portion of the last chapter of 'Lesley's History of Scotland.' Every facility for transcribing the remainder is offered to the Society by the Benedictines of Fort Augustus, in whose library the MS. is. An editor to complete the work is wanted."

The Chairman, in moving the adoption of the Report, briefly referred to what had been done during the year in the way of preserving the monuments of the Scottish language and literature. There had been two outstanding features of importance beyond what was mentioned in the Report. One was the continuation with greater rapidity, but with all the old diligence and accuracy, of the monumental 'Dictionary of English Language,' by Dr Murray. That work, a new section of which had just been begun by Mr Bradley, afforded an example and also a stimulus to the Scottish Text Society and persons interested in Scottish literature, for in that dictionary the Scottish language was

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNTS,

From 29th October 1890 *to 29th October* 1891.

CHARGE.

I. Balance brought from last Year, viz.—			
1. Arrears of Contributions			£67 4 0
2. Cash in National Bank	£191 6 10		
Less Subscriptions paid in advance . . .	4 4 0		
		187 2 10	
		£254 6 10	
Less Arrears written off		23 2 0	
		£231 4 10	
II. Members' Annual Contributions—			
326 Members for 1890-91, per List, at £1, 1s., and 3 at £2, 2s., ...	£348 12 0		
Copies of previous issues sold to New Members . .	18 18 0		
		367 10 0	
III. Interest on Bank Account	£0 12 5		
On Deposit Receipts	5 7 10		
		6 0 3	
SUM OF THE CHARGE . .		£604 15 1	

Equalling the DISCHARGE, as on page 9.

DISCHARGE.

I. Cost of Society's Publications, viz.—	
Messrs Blackwood for Vol. XXII., Winzet's Tractates, Vol. II., 240 pp., and Cover, 390 Copies, Paper, Printing, and Doing up . .	£99 5 0
Do., for Vol. XXIII., Legends of the Saints, Part III., 196 pp., and Cover, 390 Copies, Paper, Printing, and Doing up . .	61 1 8
Do., for Vol. XXIV., Satirical Poems of the Time of the Reformation, Part II., 242 pp., 375 Copies, Paper, Printing, and Doing up .	78 6 6
Do., for Vol. XXV., Barbour's Legends of the Saints, Part IV., 290 pp., and Cover, 375 Copies, Paper, Printing, and Doing up . .	86 10 0
Rev. J. K. Hewison, Honorarium for Editing Winzet's Works . .	20 0 0
Do., Outlay for Photographs for Winzet's Works . . .	1 11 6
Dr Cranstoun, Stroud, Expenses and Outlay in connection with Satirical Poems of the Time of the Reformation	11 16 6
Carry forward . .	£358 11 2

			Brought forward .		£358 11 2
Mr Augustus Hughes, British Museum, for Collating MS. Copies of three Works of George Buchanan					3 15 0
Do., for Transcript of Kennedy's Passion from Arundel MS. . .					4 14 0
Do., for Transcription from Asloan MS.					6 8 0
Do., for Transcript of the Quair of Jealousy from Seldon MS. . .					1 13 0
					£375 1 2
II. Books bought for Editors					0 17 6
III. General Expenses, viz.—					
Rev. Walter Gregor, LL.D., Secretary, Salary for year .			£25 0 0		
Do., Postages and Stationery disbursed by him . .			1 13 3		
Messrs Blackwood, for Printing Subscription Receipt-Book, 1890-91			0 10 6		
Do., for Publication No. 1 for London University Library			0 7 6		
Do., for Advertising			0 7 9		
Do., for Printing Report and Abstract of Accounts, &c., 440 copies			8 8 10		
Do., for Printing Circular requesting Subscription to be paid			0 10 0		
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Do., Addressing and Posting Vols. 22, 23, 24, and 25, and Delivering some			22 10 1		
Do., Miscellaneous Charges for Postages, Carriages, and Telegram			1 9 1		
Mr Dowell, for use of Room for Annual Meeting . .			0 5 0		
Commission to Booksellers introducing Members . .			1 8 3		
Charges on Cheques			0 1 1		
Treasurer, Outlay for Postages, &c., during year . .			3 3 0		
Clerical Work for 3 years			3 0 0		
					70 2 4
IV. Balance to next Account, viz.—					
1. Arrears of Contributions, viz.—					
34 Members for 1889-90			£35 14 0		
69 " for 1890-91			72 9 0		
			£108 3 0		
2. Cash in National Bank—					
1. On Deposit Receipt . .		£50 0 0			
2. On Current Account	£9 17 7				
Less Balance due to Treasurer .	5 2 6				
		4 15 1			
		£54 15 1			
Deduct: 4 Subscriptions paid in advance		4 4 0			
			50 11 1		
					158 14 1
SUM OF THE DISCHARGE . .					£604 15 1

Equalling CHARGE, as on page 8.

EDINBURGH, *9th November* 1891.—I have examined the Accounts of the Treasurer of the Scottish Text Society for the period 29th October 1890 to 29th October 1891, and having compared them with the vouchers, I find them to be correct, closing with a balance in the National Bank of Fifty-nine pounds seventeen shillings and sevenpence, and a balance of Five pounds two shillings and sixpence due to the Treasurer. The subscriptions paid in advance amount to Four guineas.

PETER RONALDSON, C.A., *Auditor.*

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	1884.			1885.			1886.			1887.			1888.			1889.			1890.			1891.			1892.
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1890. Oct.																									
On hand . . .	...	33	37	67	70	62	88	34	40	59	59	62	69	74	14	57	51	70	100	101	101	...	...	...	...
Returned . . .	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	3	...	...
Printed 1890-91 . .	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	390	390	375	375
	...	34	37	68	70	62	88	34	40	59	59	62	69	74	14	57	51	70	100	101	101	393	393	375	375
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Delivered to Subscribers	...	3	3	4	4	4	2	1	1	2	2	2	4	4	4	4	4	4	16	16	16	303	303	262	6
1891. Oct. 21																									
On hand . . .	...	30	34	63	66	58	86	33	39	57	57	60	65	69	9	52	46	65	83	81	84	80	90	110	369
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SCOTTISH ALLITERATIVE POEMS, IN RIMING STANZAS. Edited by F. J. AMOURS. INTRODUCTION, NOTES, and GLOSSARY.

The Scottish Text Society

THE POEMS

OF

ALEXANDER SCOTT

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OF

ALEXANDER SCOTT

118261

EDITED BY

JAMES CRANSTOUN, LL.D.

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INTRODUCTION.

I.—PARENTAGE AND ABODE OF ALEXANDER SCOTT.

LITTLE is known regarding most of the Scottish poets who flourished during the sixteenth century; but of none of them do we know less than of Alexander Scott. In his poems that have come down to us there is not the remotest allusion to parents or kindred: we are not even introduced by him to a single casual acquaintance. Dr Laing[1] conjectures that the poet may have been the son of Alexander Scott, Prebendary of the Chapel Royal of Stirling, whose two sons, John and Alexander, were legitimated on the 21st of November 1549.[2] The conjecture is put forward with extreme caution, inasmuch as the name is a very common one, and the date of the precept of legitimation, though it satisfies the temporal condition, may be purely accidental. From the expressions "Vp at the Drum" and "Vp at Dalkeith" in "The Justing and Debait betuix William Adam-

[1] Introductory Notice to 'Poems by Alexander Scott,' p. ix. Edinb., 1821.

[2] "Preceptum legitimationis Joannis Scott et Alexandri Scott filiorum naturalium Alexandri Scott prebendarii Capelle reginalis Strivilingensis in communi forma apud Edinburgh, 21 Nov. 1549."—Regist. Secr. Sig. xxiii. 50.

son and Johine Sym,"[1] it has been supposed that he resided at or near Dalkeith ;[2] but there appears to be no ground for any inference from such casual allusions beyond the fact that he was familiar with the locality and the circumstances which led to the composition of that humorous poem. At the same time it is certain that much of his time was spent in Edinburgh or its immediate neighbourhood.

II.—PROFESSION.

As to Scott's profession, if he followed any, we are equally in the dark. Dr Irving observes that "in one or two instances he betrays some degree of fondness for the technical language of the law which is not particularly calculated to adorn an amatory stanza," but admits "that he might be familiar enough with such phraseology though he did not himself belong to the legal profession."[3] Now there are only two words answering to this description in Scott's poems—"blenche-ferme" and "quyt-clame." The former expression is certainly uncommon: the latter has been in everyday use from the days of Blind Harry and Dunbar. To found, therefore, any theory as to Scott's profession on such a trivial ground as the solitary occurrence of an unusual legal phrase, would probably be as futile as the endeavour of those who have tried to make out that Alexander Montgomerie was a German skipper because he wrote a poem entitled "The Navigatioun," containing a few nautical terms and the words "I am ane German borne."[4]

[1] Poem ii.

[2] Ancient Scottish Poems: Published from the MS. of George Bannatyne [by Sir D. Dalrymple], p. 365. Edinb., 1770.

[3] History of Scottish Poetry, p. 417. Edinb., 1861.

[4] Miscellaneous Poems, xlviii., ed. S.T.S.

Whatever may have been Scott's calling or social position, he appears to have been no stranger to the frowns of fortune, if we may trust Montgomerie's reference in a sonnet addressed to Robert Hudson, apparently about 1584—

> "ȝe knaw ill guyding genders mony gees,
> And specially in poets. For example
> ȝe can pen out twa cuple and ȝe pleis,
> ȝourself and I, old Scott and Robert Semple:
> Quhen we ar deid that all our dayis bot daffis,
> Let Christan Lyndesay wryt our epitaphis."[1]

This is the only reference to Scott that has been discovered in contemporary literature; but, meagre though it is, it is valuable both as showing that he was living so late in the century and also as giving us some insight into the character of the circle in which he moved. Hudson was one of the musicians of the Chapel Royal. The name of Semple is familiar as the author of a number of satirical and historical poems, which will be found in 'Satirical Poems of the Time of the Reformation,' recently published under the auspices of the Scottish Text Society. Of Christian Lyndesay and his work nothing whatever is known.

It may here be remarked that the final couplet in the passage quoted above hardly points to a professional career, but rather to an idle and aimless life. But whatever may have been Scott's hardships or reverses, no peevish whinings, no cringing solicitation of potent patrons, no bitter cursings of his fate, betray a craven spirit or mar the melody of his tuneful lines.

In what capacity or relation Scott stood to the Master of Erskine, who is named in the colophon to one of the

[1] Son. xxv. ll. 9-14.

poems,[1] we have, unfortunately, no means of determining. Apart, however, from its bearing on Scott's personal history, this poem is an important one, and will call for remark in connection with the historical event to which in all likelihood it owes its origin.

III.—MARRIED LIFE.

Were it not for the colophon to another of the poems,[2] we should probably never have suspected that Scott had entered the state of matrimony. Regarding his wife's family and social position he has been quite as reticent as about his own relatives and personal concerns. Mr Eyre-Todd, the most recent writer who has contributed anything towards a biography of the poet, thinks that from two of his pieces, "Luve preysis but Comparesone,"[3] and "Vp, helsum Hairt,"[4] it might be gathered that his lady was of a higher rank than himself—a circumstance which, if true, might account for his wedded unhappiness.[5] But we have no grounds for supposing that the lady referred to in either of these pieces is the one spoken of in the colophon.

In the poem to which the colophon is appended, Scott, as might be expected of an erotic poet, speaks of his wife in terms of admiration and endearment. He also tells us that she took up with "sum wantoun man," and left him "in pane and wo"—the deepest mortification, as Dr Irving remarks, "which an affectionate husband could experience."[6] But as in the same breath he calls himself

[1] Poem xviii. [2] Poem xxviii. [3] Poem vi. [4] Poem xv.

[5] Scottish Poetry of the Sixteenth Century. Edited by George Eyre-Todd. Glasg., 1892.

[6] The History of Scotish Poetry, p. 418.

"ane glaikit fule" for concerning himself about her, and declares his fixed resolution to choose another and forget her, one is in doubt whether to take the poem seriously. The colophon, moreover, may be due to the transcriber and not to the poet. It therefore appears that we have really no trustworthy data on which to build the most barren biography.

IV.—HIS PERIOD.

When we come to consider Scott's period, however, we are on firmer ground. Looking at the few allusions to particular events which we find in the poems, we have little difficulty in coming to the conclusion that all his extant work was done between 1545 and 1568. Certainly none of the pieces was composed subsequent to the latter date, as the Bannatyne manuscript, in which they are all found, was written in that year. The piece which refers to the earliest historical event is "The Lament of the Maister of Erskyn."[1] This young nobleman, who is believed to have been deeply enamoured of the Queen-dowager (Mary of Lorraine), by whom he was regarded with sincere affection, was slain at the battle of Pinkie-cleugh, 10th September 1547, and there is every probability that the tender and pathetic lines in question were written in view of what proved to be the final parting of the lovers.[2]

In the poem "Of May" mention is made of the crowds of youths and maidens who annually flocked in that month to the chapel of Our Lady of Loretto at Musselburgh.

[1] Poem xviii.

[2] "In that same battel was slayne the Maister of Erskin, deirlie belovit of the Quein: for quhome sche maid grit Lamentatioun and bure his deythe mony Dayis in Mynd."—Knox, Hist. of the Reformation, p. 79, edit. 1732.

As this shrine, long famous for its hermit of miraculous power and extraordinary sanctity, was destroyed at the time of the Reformation, the allusion to these pilgrimages as of common occurrence goes to show that the poem was composed prior to that event. Moreover, the disappearance of the pageant of Robert Hood, Little John, and the Abbot of Unreason, also spoken of in the poem, enables us pretty confidently to place the composition of it before 1561.[1]

The only other poem to which a date can be assigned with any degree of certainty is the first in this collection, entitled "Ane New Zeir Gift to the Queen Mary, quhen scho come first Hame, 1562."

It by no means follows, however, that the present collection contains all the poetical work of Alexander Scott. Many anonymous poems in the Bannatyne manuscript bear a strong likeness to his acknowledged pieces, and several of these might with a fair degree of probability be ascribed to him. But as Dr Laing has said, "to have attributed to Scott what may belong to another would have answered no desirable end."[2] Leaving, however, these aside, we cannot for a moment imagine that for nearly a quarter of a century Scott, a man of lively fancy and poetic genius, continued to live in the companionship of poets and men of culture without ever breaking into song. As it is, we must be content with the tiny garland of graceful verse he has left us—tiny indeed, yet sufficient to reveal to us something of his character and powers, to delight us with glimpses of the manners and customs of his day, and to reflect, as in a mirror, in the amber of his lines the lights and shadows

[1] Poem v.

[2] Introductory Notice, p. viii.

of his unselfish and uneventful life, his hopes and fears, his joys and sorrows, his languors and his loves.

V.—SCOTT AS A POET.

In his poems Scott appears as a man of education, culture, and sturdy independence. To a naturally kind and affectionate disposition he added the charms of sensibility and refinement, with a pleasant vein of fancy and a keen appreciation of humour. He had but little imagination, and no great power of pathos and passionate appeal. In his female friendships he was probably somewhat capricious, and in matters amatorial claimed for himself a comparatively free hand. He poses as a keen observer of the ways of woman, and the result of his experience, carefully set down in one of his most elaborate poems, is far from flattering to the sex.[1] He had little belief in female virtue, and an intrigue he seems to have looked upon as a pleasant and, if carried on with due regard to secrecy, a by no means reprehensible pastime.[2] The sanctity of the marriage tie, if we are to lay any stress on his precepts to lovers, he regarded little; and we have seen how in lines of exquisite simplicity and tenderness he recalls the halcyon days of his courtship, and at the same time treats his wife's desertion of him with absolute indifference and unconcern.

In his *rôle* of poet his range is not a wide one. His genius is essentially lyrical, and his poems, which are for the most part erotic, are the outcome of a susceptible and facile nature. His themes are trite and commonplace, but his quaint felicity of language and rare direct-

[1] Poem xxvi. [2] Poems iii. and xi.

ness of expression invest them with perennial freshness. His metres are skilfully chosen, and there is much sweetness in his song. But his strains are lacking in earnestness and fervour, and in the high aspirations of an all-absorbing love. For his passion is not of the fierce and consuming type which we find in Sappho and Catullus: it is rather of the easy and careless kind with which we are familiar in the songs of Anacreon and Horace, with a spice of the sentimentalism of Ovid. As his love is never very deep, his disappointments are met with petulant outbursts of fretfulness rather than with real sorrow. Even in his moments of deepest despondency the elasticity of his nature soon reconciles him to his lot, and enables him to invest his lyrics with a charming negligence. It is this habitual buoyancy of spirit that gives to all his lighter effusions a winsome simplicity, an inimitable grace, a subtle charm. Easy and flowing, however, though they are, there is in most of them an artificial tone which leads us to consider them rather as elegant compositions recording transient phases in the life of a man of pleasure than as genuine echoes of the heart. Several of his poems, it is much to be regretted, are rife with maxims tending only to social impurity—foul blemish fostered, if not engendered, by a too slavish adoption of Ovidian precepts. Even the poems which are of a satirical or semi-didactic character are frequently rendered valueless in a moral point of view by the indelicacy of his language and the prurient spirit of his wanton muse.

VI.—OPINIONS OF EARLIER WRITERS ON SCOTT AS A POET.

Having in the foregoing pages set down the little that is known of Alexander Scott, and briefly considered him in relation to his work, it may not be out of place to pass in rapid review the opinions of earlier writers regarding his poems before we attempt to assign to him the place we conceive he occupies among Scottish poets.

The first to bring Scott to the notice of his countrymen was Allan Ramsay, who printed seven of his poems in 'The Evergreen' (1724), and recorded his opinion of the poet in a stanza, which is here taken from an undated broadside, reprinted in 'The Memorials of George Bannatyne, 1545-1608:'—

> "Licht skirtit lasses and the girnand wyfe
> Fleming and Scot haif paintit to the lyfe;
> Scot, sweit tungd Scot, quha sings the Welcum hame
> To Mary, our maist bony soverane Dame.
> How lyflie he and amorous Stuart sing,
> Quhen lufe and bewtie bid them spread the wing."

Nearly half a century later (1770), Sir David Dalrymple, better known as Lord Hailes, an able and learned Senator of the College of Justice, printed, with a much greater regard for accuracy, an equal number of Scott's pieces in 'Ancient Scottish Poems: Published from the MS. of George Bannatyne.'

We next hear of Scott in a short notice by John Pinkerton in "A list of the Scotish Poets" prefixed to 'Ancient Scotish Poems: Published from the MS. Collections of Sir Richard Maitland of Lethington' (1786). Pinkerton styles him "the Anacreon of old Scotish poetry," and says "he

stands at the head of the ancient minor poets of Scotland"[1] —a verdict which has been pretty generally accepted and quoted as final by subsequent writers. Pinkerton, never over-scrupulous in his statements, had an intense dislike to Scott's contemporary Montgomerie, whom he spitefully terms "the Marini of Scotland and a great dealer in tinsel;" while he characterises his poem "The Cherrie and the Slae" as "a very poor production" and "beneath contempt."[2] This critic, it must be observed, was totally unacquainted with the sonnets and miscellaneous poems of Montgomerie, which were unknown to the public till they were printed from the Drummond MS. by Dr Laing in 1821. It is not likely, however, that a knowledge of these would have materially influenced his judgment.

Joseph Ritson, when noticing the collection by Lord Hailes, says that some of the poems there printed "have no inconsiderable degree of poetical merit for so remote an age;" and that "'Robert and Makyne' by Henryson, 'The Luvaris Lament' by Fethy, and several pieces by Alexander Scott, though not all, perhaps, properly songs, are entitled to a still higher compliment."[3]

Dr Laing, taking his cue from Pinkerton, who up to this time had been the only writer to pronounce a decided deliverance on the merits of our poet, declares that "Alexander Scott has *uniformly* been reckoned the most eminent of the early minor Scottish poets."[4]

Dr Irving is more cautious. In his 'History of Scotish Poetry,' he says "the productions of Scott may be classed with the most elegant poems of the sixteenth century."[5]

[1] P. cxii. [2] Ibid., pp. cxviii. cxix.
[3] Scotish Songs, vol. i. p. 46. Reprint, Glasg., 1869.
[4] Introductory Notice to Scott's Poems, p. xiii.
[5] Hist. of Scotish Poetry, p. 418. Edinb., 1861.

Mackean and Eyre-Todd content themselves with repeating the dictum of Pinkerton and Laing.

Allan Cunningham in his 'Songs of Scotland' (1825), in language singularly just and well-chosen, appears to me to have rated Scott at his true value. He cannot see his way to accord him unqualified praise, and while desirous of following Dr Laing as far as possible, finds it necessary to materially modify his friend's superlative estimate.

His candid and kindly criticism is as follows: "Gay and light and elegant beyond most poets of his time, Alexander Scott sang with more sweetness than strength, and was more anxious after the smoothness of his numbers than the natural beauty of his sentiments: he flows smooth, but he seldom flows deep: he is refined and delicate, but he has little vigour and no passion. Yet his verses are exceedingly pleasing—they are melodious, with meaning in their melody, and possess in no small degree that easy and gliding-away grace of expression of which the old minstrel vaunted:—

> 'Forbye how sweet my numbers flow,
> And glide away like water.'

In acknowledging the skill of Scott in lyric composition, and uniting with my friend David Laing in admiring the ease and happiness of his versification, I cannot be insensible that his songs, with all their elegance, have little of the romantic ardour of exalted love, or present amid their grace and fluency any very original or moving pictures of domestic life or enthusiastic attachment. . . . I wish his strength equalled his simplicity."[1]

[1] Songs of Scotland, Ancient and Modern, vol. i. p. 169. Lond., 1825.

VII.—SCOTT'S PLACE AMONG SCOTTISH POETS.

To this praise Scott is fairly entitled, and among the singers of his country he will always hold a conspicuous and an honourable place. But if Montgomerie is to be reckoned with, an impartial critic will hardly put Scott at the head of the ancient minor poets of Scotland.

With Montgomerie, both as regards natural gifts and worldly circumstances, he had much in common. Both were men of education and culture; both were familiar with hardship; both, with the sensitive nature inherent in poets, experienced the smiles and frowns of Venus; both delighted to tell in graceful verse the tender story of their loves. It is not, therefore, wonderful that there should be found throughout their pieces occasional resemblances in their trains of thought and turns of phrase; and that these should have given rise to the supposition that Montgomerie was an imitator of Scott. This may even to some extent be so; and in the case of the younger of close comrades is only what might be expected. But his obligations were few and inconsiderable, while his individual merits were many and distinctive. For Scott, with all his ease and melody and grace, had neither the versatility nor the range of Montgomerie, who for vigorous description, richness of imagery, and elegance of diction, carried away the palm from all his contemporaries.

VIII.—EDITIONS OF THE POEMS.

The sole source to which we are indebted for Scott's poems is the Manuscript Collection of George Bannatyne, made in 1568. (Quoted 'B. MS.')

The collections in which different pieces have appeared,

and complete editions of the poems, are given below in chronological order. Bibliographical details are prefixed to the notes to the various poems.

(1.) The Evergreen: A Collection of Scots Poems wrote by the Ingenious before 1600. By Allan Ramsay. Edinb., 1724. 2 vols. Reprint, Glasg., 1874. Seven poems.

Without wishing to detract in the least from the great services rendered by Allan Ramsay to our old Scottish literature, we feel bound to say that the poems by Alexander Scott printed in 'The Evergreen' are by no means a faithful reproduction of the manuscript. In "The Welcum Hame to Queen Mary"—the longest and in some respects the most important poem in the series—scarcely a single line is transcribed with literal accuracy. The same may be said of the remaining six pieces. Nor is this all; lines have been altered to suit the pleasure of the transcriber, and in one poem whole verses have been interpolated without the slightest reason or excuse.

(2.) Ancient Scottish Poems: Published from the Manuscript of George Bannatyne, 1568. By Sir George Dalrymple, Lord Hailes. Edinb., 1770. 12mo. Reprint, Leeds, 1815, 8vo. Seven poems. Quoted 'Hailes.'

In this volume the seven pieces by Scott have been printed with scrupulous regard to literal accuracy, and loyalty to the reputation of the poet. A few notes in elucidation of obscure passages and recondite historical allusions are given, and words presenting any difficulty are explained in the Glossary.

(3.) A Chronicle of Scottish Poetry from the Thirteenth

Century to the Union of the Crowns. By James Sibbald. Edinb., 1802. 4 vols. crown 8vo. Fifteen poems. Quoted 'Sibbald.'

The pieces contained in this collection are on the whole faithfully reproduced, though there is an occasional tendency to alter the spelling and amend the original. The editor has, moreover, been guilty of ascribing several poems to Scott and printing them over his name, without any reason beyond a fancied resemblance to his accredited productions. See Appendix C.

(4.) Poems by Alexander Scott. From a Manuscript written in the year 1568. Edited by David Laing. Edinb., 1821. Post 8vo. All the poems. Quoted 'Laing.'

This is the first attempt to give the whole of the poems of Scott; and the labour has been performed with Dr Laing's accustomed ability and care. As was to be expected in a first edition, a few errors in transcription are to be found. There are also some changes made in the text, all of which cannot be pronounced emendations. The notes by Lord Hailes have been utilised and a few unimportant ones added. A special feature is the printing of the music to the song "O Lusty May" (App. A) and to poem xvi. (App. B), both in the old and in the modern notation. These musical rarities are reprinted in the present edition with due acknowledgment of the source from which they are taken.

(5.) The History of Scottish Poetry. By David Irving, LL.D. Edited by John Aitken Carlyle, M.D. Edinb., 1861. 8vo. Five poems.

The pieces in this volume are reprinted from Dr Laing's edition without change.

(6.) The Bannatyne Manuscript. Transcribed for the Members of the Hunterian Club. Glasgow, 1874–1881. 7 vols. 4to. Quoted 'H.C.T.'

An accurate and careful transcript, for which students of old Scottish poetry are under great obligations to the Hunterian Club.

(7.) The Book of Scottish Poems: Ancient and Modern. Edited with Memoirs of the Authors by J. Ross. Paisley, 1882. 2 vols. 8vo. Seven poems.

The pieces in this collection, with one exception, are modernised from Dr Laing's edition.

(8.) The Poems of Alexander Scott. From George Bannatyne's Manuscript, compiled A.D. 1568. Printed for Private Circulation. Glasgow, 1882. All the poems. Quoted 'Glasg. Ed.'

A singularly accurate and beautiful edition of Scott's Poems, with the Biographical Notice and Notes reprinted from Laing's volume.

(9.) Poems by Alexander Scott. Modernised by William Mackean. Paisley, 1887. 8vo. Twenty-five poems. Quoted 'Mackean.'

This volume has been compiled with the view of giving readers a modernised version of what the editor considers the best of Scott's poems. "Some of his pieces," he says, "are omitted, as being of little literary value or not agreeable to the taste of the present day." In his presentment of the pieces

he has retained, the student will find a number of misinterpretations, and also occasional lines which bear no affinity to the original ones they replace. The text, which in its garbled form cannot be said to possess any critical or linguistic value, "is based mainly on Laing's collection."

(10.) Scottish Poetry of the Sixteenth Century. Edited by George Eyre-Todd. Glasgow, 1892. 8vo. Five poems.

The text is that of Nos. (6) and (8). English equivalents of obscure words are given on the margin, and are generally pointed and well-chosen. A brief biographical notice precedes the poems.

In preparing this edition of the Poems of Alexander Scott for the press I have received valuable assistance from William Tough, Esq., M.A., of the Royal High School of Edinburgh, and Alexander Hutcheson, Esq., Herschel House, Broughty-Ferry. To the former I am indebted for an independent collation of the pieces in the Bannatyne MS., and for material aid in the verifying of references in the Notes. By the kindness of the latter I have been enabled to include in the volume a hitherto unpublished version of one of Scott's poems (App. B.), and a facsimile of the music of others (App. D.), from a recently discovered manuscript in the possession of the Right Honourable the Earl of Dalhousie. I have also to thank the Rev. Professor Skeat, Litt.D., LL.D., and the Rev. Walter Gregor, M.A., LL.D., for useful suggestions.

J. C.

ROXBURGH HOUSE,
STROUD, GLOUCESTERSHIRE,
November 1895.

THE

POEMS OF ALEXANDER SCOTT.

I.

Ane New ȝeir Gift to the Quene Mary, quhen scho come first Hame, 1562.

B.MS. Fol. 90 *a.*

WELCUM, illustrat Ladye, and oure Quene!
Welcum, oure lyone with þe Floure-delyce!
Welcum, oure thrissill with þe Lorane grene!
Welcum, oure rubent roiss vpoun þe ryce!
Welcum, oure jem and joyfull genetryce!
Welcum, oure beill of Albion to beir!
Welcum, oure plesand Princes maist of pryce!
God gif þe grace aganis þis guid new ȝeir.

This guid new ȝeir, we hoip, w^t^ grace of God,
Salbe of peax, trāquillitie, and rest;
This ȝeir sall rycht and ressone rewle þe rod,
Quhilk sa lang seasoun hes bene soir supprest;
This ȝeir ferme fay^t^ sall frelie be confest,
And all erronius questionis put areir;
To laboure þat þis lyfe amang ws lest
God gife þe grace aganis þis guid new ȝeir.

Heirfore addres the dewlie to decoir
And rewle thy regne w^{t} hie magnificence;
Begin at God to gar sett furth his gloir,
And of his gospell gett experiẽce;
Caus his trew Kirk be had in reuerẽce;
So sall thy name and fame spred far and neir:
Now, this thy dett to do w^{t} diligence,
God gif þe grace aganis þis guid new ȝeir.

Found on þe first four vertewus cardinall,
On wisdome, iustice, force, and temperās;
Applaud to prudent men, and principall
Off vertewus lyfe, thy wirschep till avance;
Waye iustice, equale w^{t}out discrepance;
Strenth thy estait with steidfastnes to steir;
To temper tyme w^{t} trew continuance
God gife þe grace aganis þis guid new ȝeir.

Cast thy consate be counsale of þe sage,
And cleif to Christ hes kepit þe in cure
Attingent now to twentye ȝeir of aige,
Preservand þe fra all misaventure.
Wald thow be servit, and thy cuntre sure,
Still on þe commoun weill haif e and eir;
Preiss ay to be protectrix of þe pure;
So God sall gyde thy Grace this gude new ȝeir.

Gar stanche all stryiff, and stabill thy estaitis
In constance, concord, cherite, and lufe;
Be bissie now to banisch all debatis
Fol. 90 *b*. Betuix kirkmen and temporall men dois mufe;
The pulling doun of policie reprufe,
And lat perversit prelettis leif perqueir;
To do þe best, besekand God above
To gife the grace aganis þis guid new ȝeir.

Att croce gar cry, be oppin proclamatioun,
Vndir grit panis þat nothir he nor scho
Off halye writ haif ony disputatioun,
Bot letterit men, or learnit clerkis þ^r^to;
For lymmer lawdis and litle lassis lo
Will argun bay^t^ w^t^ bischop, preist, and freir;
To dantoun þis thow hes aneuch to do:
God gife þe grace aganis þis gude new ȝeir.

Bot wyte the wickit pastouris wald no^t^ mend
Thair vitious leving all þe warld prescryvis;
Thai tuke na tent þair traik sould turne till end,
Thai wer sa proud in þair prerogatyvis;
For wantonnes thay wald no^t^ wed na wyvis,
Nor ȝit leif chaste, bot chop and change þair cheir;
Now, to reforme þair fylthy licherous lyvis,
God gife þe grace aganis þis guid new ȝeir.

Thai brocht þair bastardis, w^t^ þe skrufe thai skraip,
To blande þair blude w^t^ barrownis be ambitioun;
Thai purchest pithles pardonis fra þe Paip,
To caus fond folis confyde he hes fruitioun,
As God, to gif for synnis full remissioun,
And saulis to saif frome suffering sorowis seir;
To sett asyde sic sortis of superstitioun
God gife þe grace aganis þis gude new ȝeir.

Thai lost baith benefice and pentioun þat mareit,
And quha eit flesch on Frydayis was fyrefangit;
It maid na mis quhat madinnis þai miscareit
On fasting dayis, þai wer no^t^ brint nor hangit:
Licence for luchrie fra þair lord belangit
To gif indulgence, as þe devill did leir;
To mend þat menȝe hes samonye mangit
God gif þe grace aganis þis guide new ȝeir.

Thai lute thy liegis pray to stokkis and stanes
And paintit paiparis, wattis nocht quhat þai meine;
Thai bad þame bek and bynge at deid mennis banes,
Offer on kneis to kis, syne saif þair kin:
Pilgrimes and palmaris past wt þame betuene
Sanct Blais, Sanct Boit, blait bodeis ein to bleir.
Now, to forbid þis grit abuse hes bene,
God gife þe grace aganis þis guid new ȝeir.

Thai tyrit God with tryfillis, tvme trentalis,
And daisit him wt daylie darȝeis,
With owklie abitis to augment þair rentalis,
Mantand mort mvmlingis mixt wt monye leis.
Sic sanctitude was Sathanis sorcereis,
Christis sillie scheip and sobir flok to smeir:
To ceis all sindrye sectis of hereseis
God gif þe grace aganis þis guid new ȝeir.

Fol. 91 *a*. With mes nor matynes nowayis will I mell:
To iuge þame iustlie passis my ingyne;
Thai gyde nocht ill þat governis weill þame sell,
And lelalie on lawtie layis þair lyne:
Dowtis to discus for doctouris ar devyne,
Cunnyng in clergie to declair þame cleir;
To ordor this the office now is thyne:
God gife þe grace aganis þis gude new ȝeir.

As beis takkis walx and honye of þe floure,
So dois þe faythfull of Goddis word tak frute;
As waspis ressauis of þe same bot soure,
So reprobatis Christis buke dois rebute:
Wordis wtout werkis availȝeis not a cute:
To seis thy subiectis so in lufe and feir,
That rycht and reasoun in thy realme may rute,
God gife þe grace aganis þis gude new ȝeir.

The epistollis and evangelis now ar prechit
But sophistrie, or ceremoneis vaine;
Thy pepill, maist pairt, trewlie now ar techit
To put away idolatrie prophaine:
Bot in sum hartis is gravit new agane
Ane image, callit cuvatyce of geir;
Now, to expell þat idoll standis vp plane,
God gif þe grace aganis þis gude new ȝeir.

For sum ar sene at sermonis seme sa halye,
Singand Sanct Dauidis psalter on þair bukis,
And ar bot biblistis fairsing full þair bellie,
Bakbytand ny^{t}bouris, noyand þame in nwikis,
Ruging and raifand vp kirk rentis lyke ruikis;
As werrie waspis aganis Goddis word makis weir:
Sic Christianis to kis w^{t} Chauceris kuikis
God gife þe grace aganis þis gude new ȝeir.

Dewtie and dettis ar drevin be dowbilnes;
Auld folkis ar flemit fra ȝung fayth professouris;
The grittest ay the grediar, I ges,
To plant quhair preistis and personis wer possessouris;
Teindis ar vptane be testament transgressouris;
Credence is past off promeis, tho^{t} thai sweir:
To punisch papistis and reproche oppressouris
God gif þe grace aganis þis gude new ȝeir.

Pure folk ar famist w^{t} þir fassionis new,
Thai faill for falt þat had befoir at fouth;
Leill labouraris lamentis and tennentis trew,
That þai ar hurt and hareit north and south;
The heidismen hes 'cor mundum' in þair mouth,
Bot nevir w^{t} mynd to gif þe man his meir:
To quenche þir quent calamiteis so cowth,
God gife þe grace aganis þis gude new ȝeir.

Protestandis takis þe freiris auld antetewme,
Reddie ressauaris, bot to rander nocht;
So lairdis vpliftis mennis leifing ouir thy rewme,
And ar rycht crabit quhen þai crave þame ocht;
Fol. 91 *b*. Be thai vnpayit, thy pursevandis ar socht
To pund pure communis corne, and cattell keir:
To wisy all þir wrangus workis ar wrocht
God gife þe grace aganis þis gude new ȝeir.

Paull biddis nocht deill w^t^ thingis idolatheit,
Nor quhair hypocrasie hes bene committit;
Bot kirkmennis cursit substance semis sweit
Till land men w^t^ þat leud burd lyme ar lyttit;
Giff thow persave sum senȝeour it hes smittit,
Solist þame softlie nocht to perseveir:
Hurt no^t^ þair hono^r^, tho^t^ thy hienes wittit,
Bot gratiouslie forgife þame þis gude ȝeir.

Foirgifaniss grant, with glaidnes and gude will,
Gratis till all into ȝo^r^ parliament;
Syne stabill statutis, steidfast to stand still,
That barrone, clerk, and burges be content;
Thy nobillis, erlis, and lordis consequent,
Treit tendir, to obtene þair hartis inteir;
That þai may serve and be obedient
Vnto thy Grace aganis þis gude new ȝeir.

Sen so thow sittis in saitt superlatywe,
Caus everye stait to þair vocatioun go,
Scolastik men þe scriptouris to descrywe,
And maiestratis to vse þe swerd also,
Merchandis to trafique and travell to and fro,
Mechanikis wirk, husbandis to saw and scheir;
So salbe welth and weilfaire w^t^out wo,
Be grace of God, aganis þis guid new ȝeir.

Latt all thy realme be now in reddines
With coistlie clething to decoir thy cors;
ȝung gentilmen for dansing þame addres,
With courtlie ladyes cuplit in consors;
Frak ferce gallandis for feild gēmis enfors,
Enarmit knychtis at listis w^{t} scheild and speir,
To fecht in barrowis bay^{t} on fute and hors,
Agane thy Grace gett ane guid man þis ȝeir.

This ȝeir salbe imbassattis heir belyffe,
For mariage, frome princes, dukis, and kingis;
This ȝeir, w^{t}in thy regioun, sall aryse
Rowtis of þe rankest þat in Europ ringis;
This ȝeir bay^{t} blythnes and abundance bringis,
Naveis of schippis outtro^{t} þe sea to sneir,
With riches, raymentis, and all royall thingis,
Agane thy Grace get ane gude man þis ȝeir.

Giffe sawis be suth to schaw thy celsitude,
Quhat berne sould bruke all Bretane be þe see?
The prophecie expreslie dois conclude
The Frensch wyfe of þe Brucis blude suld be:
Thow art be lyne fra him þe nynte degree,
And wes King Frances pairty maik and peir;
So be discence þe same sowld spring of þe,
By grace of God, agane þis gude new ȝeir.

Schortlie to concluid: on Christ cast thy confort,
And chereis þame þat thow hes vnder charge;
Fol. 92 *a*. Suppone maist sure he sall þe send support,
And len þe lustie liberos at large;
Beleif þat Lord may harbary so thy bairge
To mak braid Britane blyth as bird on breir,
And þe extoll, w^{t} his triumphand targe,
Wictoriuslie agane þis guid new ȝeir.

L'envoy.

Prudent, maist gent, tak tent, and prent þe wordis
Intill this bill, with will thame still to face,
Quhilkis ar noȝt skar to bar on far fra bawrdis,
Bot leale, but feale, may haell avaell thy Grace;
Sen, lo! thow scho þis to now do hes place,
Resaif, swaif, and haif, ingraif it heir:
This now, for prow, þat þow, sweit dow, may brace
Lang space with grace, solace, and peace, þis ȝeir.

Lectori.

Fresch, fulgent, flurist, fragrant flour formois,
Lantern to lufe, of ladeis lamp and lot,
Cherie maist chaist, cheif charbucle and chois,
Smaill sweit smaragde, smelling but smit of smot,
Noblest natoʳ, nurice to nurtour, not
This dull indyte, dulce, dowble dasy deir,
Send be thy sempill servand Sanderris Scott,
Greting grit God to grant thy Grace gude ȝeir.

FINIS.

II.

Ffollowis the Justing and Debait vp at the Drum betuix Mā Adamsone and Johine Sym.

Fol. 130 *a*.

THE grit Debait and Turnament
Off trewth no toung can tell,
Wes for a lusty lady gent,
Betuix twa freikis fell;
Ffor Mars, the god armipotent,
Wes no^{t} sa ferss him sell,
Nor Hercules, that aikkis vprent,
And dang the devill of hell
W^{t} hornis,
Vp at the Drum that day.

Doutles wes no^{t} so duchty deidis
Amangis the dowsy peiris,
Nor ȝit no clerk in story reidꝭ
Off sa tryvmphand weirꝭ;
To se so stowtly on thair steidꝭ
Tha stalwart knychtis steirꝭ,
Quhill bellyis bair for brodding bleidꝭ
With spurris als scherp as breirꝭ,
And kene,
Vp at the Drum that day.

Vp at the Drum the day wes sett,
And fix[i]t wes þe feild,
Quhair baith thir noble chiftanis mett,
Enarmit vndir scheild.
Thay wer sa haisty and sa hett,
That nane of thame wald ȝeild,
Bot to debait, or be doun bett,
And in the quarrell keild
Or slane,
Vp at the Drum þat day.

Thair wes ane bettir and ane worss,
I wald þat it wer wittin,
Ffor William ẏichttar wes of corss
Nor Sym, and bettir knittin.
Sym said he sett no^{t} by his forss,
Bot hecht he sowld be hittin,
And he micht counter Will on horss,
Ffor Sym wes bettir sittin
Nor Will,
Vp at the Drum that day.

To se the stryfe come ȝunkeirs stowt,
And mony galȝart mā;
All denteis deir wes thair but dowt,
The wyne on broich it ran.
Trumpettis and schalmis w^{t} a schowt
Playid or the rink began;
And eikwall juges satt abowt,
To se quha tynt or wan
The feild,
Vp at the Drum þat day.

Fol. 130 *b*. W^{t} twa blunt trincher speiris squair
It wes thair interpryiss
To fecht, w^{t} baith thair facis bair,
For lufe, as is the gyiss.

Ane freynd of thairꝙ throw hap come thair,
And hard the rumor ryiss,
Quha stall away thair styngis bath clair,
And hid in secreit wayiss,
Ffor skaith,
Vp at [the Drum that day.]

Strangmē of armes and of micht
Wer sett thame for to sidder;
The harraldꝙ cryd, "God schaw the rycht,"
Syne bad thame go togidder.
"Quhair is my speir?" sayis Sym the knycht,
"Sum mā, go bring it hidder,"
Bot wald thay tary thair all nycht,
Thair lanciss come to lidder
And slaw,
Vp at [the Drum that day.]

Syme flew als fery as a fowne;
Doun fra the horss he slaid;
Sayis, "He sall rew my stalf has stowin,
For I salbe his deid."
William his vow plicht to the powin,
Ffor favour or for feid:
"Als gude the tre had nevir growin
Quhairof my speir wes maid,
To just,"
Vp at [the Drum that day.]

Thir vowis maid to syn and mone,
Thay raikit baith to rest,
Thame to refress wᵗ thair disione,
And of thair armour kest.
Noᵗ knawing of the deid wes done,
Quhen thay suld haif fairin best,
The fyre wes pischt out lang or none,

Thair dēnaris suld haif drest
And dicht,
Vp at [the Drum that day.]

Than wer thay movit owt of mynd,
Ffar mair than of beforne;
Thay wist no^{t} how to get him pynd,
That thame had drevin to skorne.
Thair wes no deth mycht be devynd,
Bot ethis haif thay sworne,
He suld deir by be thay had dynd,
And ban þat he wes borne
Or bred,
Vp at the Drū þat day.

Fol. 131 *a*. Than to Dalkeith thai maid thame boun,
Reidwod of this reproche;
Thair wes baith wyne and vēnisoun,
And barrellis ran on broche.
Thay band vp kyndnes in that toun,
Nane fra his feir to foche,
Ffor thair wes nowdir lad not loun
Mycht eit ane baikin loche
Ffor fowness,
Vp at Dalkeith þat day.

Syne eftir denner raiss the din,
And all the toun on steir;
William wes wyiss and held him in,
For he wes in a feir.
Sym to haif bargan cowld no^{t} blin,
Bot bukkit Will on weir;
Sayis, "Gife thow wald this lady win,
Cum furth and brek a speir
W^{t} me;"
Vp at Dalkey^{t} þat day.

This still for bargan Sym abyddis,
And schowttit Will to schame:
Will saw his fais on bath the syddis;
Ffull sair he dred for blame.
Will schortly to his horss he slydis,
And sayis to Sym be name:
"Bettir we bath wer byand hyddis
And weddir skȳnis at hame,
Nor heir;"
Vp at [Dalkeith that day.]

Now is the growme, that wes so grym,
Rycht glaid to leif in lie:
"Ffy, theif, for schame!" sayis littill Sym,
"Will thow no^{t} fecht w^{t} me?
Thow art moir lerge of lyth and lym
Nor I am, be sic thre;"
And all the feild cryd fy on him
Sa cowartly tuk the fle,
For feir;
Vp at [Dalkeith that day.]

Than every mā gaif Will a mok,
And said he wes our meik:
Sayis Sym, "Send for thy broder Jok,
I sall no^{t} be to seik;
Ffor, wer ȝe foursum in a flok,
I compt ȝow no^{t} a leik,
Tho^{t} I had rycht no^{t} bot a rok
Fol. 131 *b*. To gar ȝour rumpill reik
Behynd;"
Vp at Dalkeith þat day.

Thair wes rycht no^{t} bot haif and ga,
W^{t} lawchter lowd thay lewche,
Quhen thay saw Sym sic curage ta,
And Will mak it sa twche:

Sym lap on horsbak lyk a ra,
And ran him till a huche,
Sayis, "William, cum, ryde doun this bra,
Thoᵗ ȝe suld brek ane bwche
Ffo lufe;"
Vp at [Dalkeith that day.]

Sone doun the bra Sym braid lyk thunder,
And bad Will fallow fast;
To grund, for fersness, he did funder,
Be he midhill had past.
William saw Sym in sic a blunder,
To ga he wes agast,
For he affeird, it wes na winder,
His cursour suld him cast,
And hurt him,
Vp [at Dalkeith that day.]

Than all the ȝungkerris bad Will ȝeild,
Or doun the glen to gang;
Sum cryd the koward suld be keild;
Sum doun the hewche he thrang;
Sum ruscht, sum rūmyld, [and] sum reild;
Sum be the bewche he hang;
Thair avairis fyld vp all the feild,
Thay wer so fow and pang
Wᵗ drafe,
Vp [at Dalkeith that day.]

Than gelly Johine come in a jak
To feild quhair he wes feidit;
Abone his brand ane bucklar blak;
Baill fell the bern thad bedit.
He slippit swiftly to þe slak,
And rudly doun he raid it;
Befoir his curpall wes a crak,

Culd na man tell quha maid it,
Ffor lawᵗter,
Vp at [Dalkeith that day.]

Be than the bowgill gan to blaw,
Ffor nycht had thame ourtane;
"Allaiss!" said Sym, "for falt of law,
That bargan get I nane."
Thuss hame, wᵗ mony crak & flaw,
They passid every ane;
Syne pairtit at the Potter raw,
And sindry gaitis ar gane
To rest thame,
Wᵗin the toun þat nycht.

Fol. 132 *a*.

L'enbog.

This Will was he begyld the may,
And did hir marriage spill;
He promeist hir, to lat him play,
Hir purposs to fulfill;
Ffra scho fell fow he fled away,
And come na mair hir till;
Quhairfoir he tynt þe feild þat day,
And tuk him to ane mill
To hyd him,
As coward fals of fey.

FFINIS Q. SCOTT.

III.

The slicht Remeid of Luve.

Fol. 122 *a*. LUVARIS, lat be the frennessy of luve,
And mvse nor morne no moir in till 3o^{r} mynd,
Bot sollace seik, and sorrow ay remove:
Cast 3ow to conqueiss luve ane vþir kynd;
Ffor, knew 3e wemenis natur, course, & strynd,
3e wald nocht be so trew to thair vntrewth,
Quhilkꝙ hes no petie tho^{t} 3o^{r} hairtis be pynd,
Nor of 3our restless womēting no rewth.

Bot, wald 3e rewill 3ow, keip this regimēt:
Be subteill, secreit, sobir in thair sicht,
Ffacound of wordis, bot feckill of intent,
And nevir lat 3our mowth and mynd go richt;
Swey as thay swey, be blyth quhē thay ar licht,
And preiss 3ow ay in presenss to repair;
Fforvey no tyme, be reddy day and nicht
Vpoun 3our kneis to serve thame soletare.

Be prevy part in presenss play w^{t} synis;
Be sicht or smyle lat non knaw 3o^{r} intentis;
Be verry war or that thay wit 3o^{r} myndis;
Fol. 122 *b*. Be clenely cled in 3our abil3ementis.

Reuse no^{t} 3o^{r} self, latt vþiris preiss 3o^{r} rentis,
Bot offir thame 3our daly observance
Be tung, tho^{t} naþir hairt nor mynd consentis,
Body and gudis to haif in govirnance.

Abuse bot breif, howbeid 3e be said nay,
And reckles nocht 3o^{r} eirand for the rane,
Bot cast 3ow for to cum ane vþir day,
And petously complene 3o^{r} woles pane,
Saying 3e ar both secreit, trew, and plane.
W^{t} this, part wreth and frēmit to, but faid,
Ffor cum the freindschip of thair syd agane,
I mak 3ow seur 3e sall no^{t} miss remeid.

Hald thame in hand, quhilkis may 3ow help at neid,
And hecht thame giftis, howbeid 3e gif thame nocht,
Ffor thair gud word sall rathest cause 3ow speid,
And thrwch thair creddence to 3o^{r} purpoiss brocht.
Speik fair, till 3e haif gottin that 3e socht;
Be wyiss and war, and watt thame ay w^{t} wylis;
Ffor, be the wy that all the warld wrocht,
Maist witt hes hie that moniest owrsylis.

Meikly solist to meit in secreit place,
Syne mak 3o^{r} mane quhen it may maist avel3ie;
Be richt demvre & graif quhā 3e ask grace,
Bot be 3e rāk quhē thay begin to rel3ie.
Ffleiche w^{t} fyiftene ffor feir sumpart 3e fel3ie,
And swa but pane 3e may lufe paramowris,
Be soft of speiche, bot spair no^{t} till assel3ie:
Wyn anis the entress & the houss is 3owris.

Bot 3it 3e may mishaif 3ow in sum caice,
And 3e defend no^{t} damissellis defame;
Ffor practik is to play, syne hald 3o^{r} peice,
And counsale keip ffor hurting of thair name,

Richswa forbeir a māis wyfe for blame,
And hald ȝow koy, in quiet quhill ȝe get hir;
As for a weddow, wirk weill on hir wame,
I knaw no craft sall cause hir lufe ȝow bettir.

FFINIS Q. ALEXR. SCOTT.

IV.

Ane Ballat maid to the Derisioun and Scorne of wantoun Wemen.

Fol. 128 *b*.

ȝE lusty ladyis! luke
  The rakles lyfe ȝe leid;
Hant nocht in hoile or nuke,
  To hurt ȝour womanheid.
  I reid, for best remeid,
Forbeir all place prophane;
  Gife this be caus of feid,
I sall not said agane.

Quhat is sic luve bot lust,
  A lytill for delyte;
To hant that game robust,
  And beistly appetyte?
  I nowdir fleische nor flyte,
To tell the trewith certane:
  Taik ȝe this in despyte,
I sall not said agane.

The wysest scho may sone
  Sedusit be and schent,
Syne, fra the deid be done,
  Perchance sall soir repent.

Ouirlait is till lament,
Ffra belly dow not lane;
To try in tyme take tent:
I sall not said agane.

Lycht wynchis luve will fawin
Evin lyk ane spanȝeollis lawchter,
To lat hir wamb be clawin
Be thame, list geir betawcht hir;
Ffor conȝie ȝe may chawcht hir
To sched hir schankis in twane,
And nevir speir quhais awcht hir:
I sall not said agane.

Thocht bruckill wemen hantis
Fol. 129 *a*. In lust to leid thair lyvis,
And wedow men þat wantis
To steill a pair of swyvis;
Bot quhair that mareit wyvis
Gois by thair husbandis bane,
That houshald nevir thryvis:
I sall not said agane.

It settis not madynis als
To latt men lowis thair laice,
No clym abowt mēis halss
To clap, to kiss, nor braice,
Nor round in secreit place.
Sic treitment is a trane
To cleive thair quaver caice:
I sall not said agane.

Ffairweill with chestetie
Ffra wenchis fall to chucking;
Thair followis thingis thre
To gar thame ga in gucking,

Brasing, graping, and plucking;
Thir foure, the suth to sane,
Enforsis thame to fucking:
I sall not said agane.

Sum luvis, new cum to toun,
With jeigis to mak thame joly;
Sum luvis dance vp and doun,
To meiss thair malancoly;
Sum luvis lang trollie lolly,
And sum of frigging fane,
Lyk fillokkis full of folly:
I sall not said agane.

Sum monebrunt madȳis myld,
At nonetyd of the nicht,
Ar chappit vp with chyld,
But coile or candill licht;
Fol. 129 *b.* Sua sum said maidis hes slicht
To play and tak no pane,
Syne chift thair seid fra sicht:
I sall not said agane.

Sum thinkis na schame to clap
And kiss in opin wyiss;
Sum can nocht keip hir gap
Fra lansing, as scho lyiss;
Sum gois so gymp in gyiss,
Or scho war kissit plane,
Scho leir be japit thryiss:
I sall not [said agane.]

Moir gentrice is to jott
Vndir ane silkin goun
Nor ane quhyt pittecott,
And reddyar ay boun;

The denkest sounest doun,
The farest but refrane,
The gayest grittest loun:
I sall not said agane.

The moir degest and grave,
The grydiar to grip it;
The nycest to ressave
Vpoun the nȳnis will nip it;
The quhytliest will quhipit
And nocht hir hurdeis hane;
The less the lerger hippit:
I sall not said agane.

Loe! ladeis, gif this bie,
Ane gud counsale I geif ȝow,
To saive ȝour honestie,
Fra sklander to releif ȝow;
Bot ballattis ma to breif ȝow,
I will nocht brek my brane,
Suppois ȝe sowld mischeif ȝow:
I sall not said agane.

FFINIS Q. SCOTT.

V.

Of May.

Fol. 156 *b.*

MAY is the moneth maist amene,
For thame in Venus seruice bene,
To recreat thair havy hartis;
May caussis curage frome the splene,
And every thing in May revartis.

In May the plesant spray vpspringis;
In May the mirthfull maveiss singis;
And now in May to madȳnis fawis
With tymmer wechtis to trip in ringis,
And to play vpcoill w^{t} the bawis.

In May gois gallandis bring in sȳmer,
And trymly occupyis thair tȳmer
With 'Hunts vp,' every mornīg plaid;
In May gois gentill wemen gymmer,
In gardȳnis grene thair grūis to glaid.

In May quhē men ȝeid everich one,
W^{t} Robene Hoid and Littill Johne,
To bring in bowis and birkin bobbynis;
Now all sic game is fastlingis gone
Bot gif it be amangis clovin Robbynis.

Abbotis by rewll, and Lordȩ but ressone,
Sic senȝeoʳⁱˢ tymis ourweill this sessone;
Vpoun thair vyce war lang to waik,
Quhais falsatt, fibilnes, and tressone,
Hes rung thryis oure this ȝodiak.

In May begȳnis the golk to gaill;
In May drawis deir to doun and daill;
In May men mellis with famyny,
And ladeis meitis thair luvaris laill,
Quhen Phebus is in Gemyny.

Butter, new cheis, and beir in May,
Fol. 157 *a*. Condamis, cokkillis, curdȩ and quhay,
Lapstaris, lempettis, mussillis in schellis,
Grene leikis and all sic, mē may say,
Suppois sum of thame sourly smellis.

In May grit men wᵗin thair boundis
Sum halkȩ the walteris, sum wᵗ houndȩ
The hairis owtthrowch the forrestis cachis;
Syne efter thame thair ladeis foundȩ,
To sent the rynnyng of the rachis.

In May frank archeris will affix
In place to meit, syne marrowis mix,
To schute at buttis, at bankis and brais;
Sum at the reveris, sum at the prikkis,
Sum laich and to beneth the clais.

In May sowld mē of amourȩ go
To serf thair ladeis, and no mo,
Sen thair releis in ladeis lyis;
Ffor sum may cum in favourȩ so,
To kiss his loif on Buchone wyis.

In May gois dāmosalis and dāmis
In gardyngis grene to play lyk lāmis;
Sum at the bairis they brace lyk billeis;
Sum rynis at barlabreikis lyk rāmis,
Sum round abowt the standand pilleis.

In May gois madynis till Lareit,
And hes thair mynȝonis on the streit
To horss thame quhair the gait is ruch:
Sum at Inchebukling bray thay meit,
Sum in the middȩ of Mussilburch.

So May and all thir monethis thre
Ar hett and dry in thair degre;
Heirfoir, ȝe wantoun men in ȝowth,
Ffor helth of body now haif e
No^{t} oft till mell w^{t} thankless mowth.

Fol. 157 *b*. Sen every pastyme is at plesure,
I counsale ȝow to mel w^{t} mesure,
And namely now, May, June, & Julij,
Delyt no^{t} lang in luvaris lesure,
Bot weit ȝour lippis & labor hully.

Q. SCOTT.

VI.

[Luve preysis but Comparesone.]

Fol. 213 *b*.

LUVE preysis but comparesone
Both gentill, sempill, generall;
And of fre will gevis waresone,
As fortoun chansis to befall:
Ffor luve makis nobill ladeis thrall
To bassir mē of birth and blud,
So luve garris sober wemen small
Get maistrice our grit men of gud.

Fferme luve, for fauor, feir, or feid,
Of riche nor pur to speik suld spair;
For luve to hienes hes no heid,
Nor lychtleis lawlines ane air,
Bot puttis all personis in compair,
This prowerb planely for till preue,
That men and wemen, less and mair,
Ar cumd of Adame and of Eue.

So thoᵗ my lyking wer a leddy,
And I no lord, ȝit noᵗ þe less
Scho suld my serwyce find als reddy
As duke to duches docht him dress.

Ffor, as prowd princely luve express
Is to haif souerenitie,
So serwice cūis of sympilness,
And leilest lufe of law degre.

So luvaris lair no leid suld lak,
A lord to lufe a silly lass,
A leddy als, for luf, to tak
Ane propir page, hir tyme to pass.
Ffor quhy as bricht bene birneist brass
As siluer wrocht at all dewyss;
And als gud drinking out of glass
As gold, thoᵗ gold gif grittar pryss.

Suld I presome þis sedull schaw,
Or lat me langouris be lamentit,
Na I effrey, for feir and aw,
Hir comlie heid be miscontenttit;
I dar noᵗ preiss hir to presentit,
Ffor be scho wreth I will not wowit,
Bot pleiss hir proudens to imprētit,
Scho may persaue sum Inglis throw it.

FFINIS Q. SCOTT.

VII.

[Hence, Hairt, with hir that most departe.]

Fol. 235 *a*.

HENCE, hairt, w^{t} hir þat most departe,
And hald the w^{t} thy souerane,
For I had lever want ane harte
Nor haif the hairt þat dois me pane;
Thairfoir go, w^{t} thy lufe remane,
And lat me leif thus vnmolest;
[And] se þat thow cum no^{t} agane,
Bot byd w^{t} hir thow luvis best.

Fol. 235 *b*.

Sen scho þat I haif scheruit lang
Is to depairt so suddanly,
Address the now, for thow sall gang
And beir thy lady cūpany.
Ffra scho be gon, hairtless am I,
Ffor quhy thow art w^{t} hir possest;
Thairfoir, my hairt, go hence in hy,
And byd w^{t} hir thow luvis best.

Tho^{t} this belappit body heir
Be bound to scheruitude and thrall,
My fathfull hairt is fre inteir
And mynd to serf my lady at all.

Wald God þat I wer perigall,
Vnder þat redolent ross to rest!
3it at þe leist, my hairt, thow sall
Abyd w^{t} hir thow lufis best.

Sen in 3our garth þe lilly quhyte
May no^{t} remane amang þe laif,
Adew þe flour of haill delyte!
Adew þe succour þat ma me saif!
Adew þe fragrant balme suaif,
And lamp of ladeis lustiest!
My fay^{t}full hairt scho sall it haif,
To byd w^{t} hir it luvis best.

Deploir, 3e ladeis cleir of hew,
Hir absence, sen scho most departe,
And, specialy, 3e luvaris trew,
That woundit bene w^{t} luvis darte:
Ffor sū of 3ow sall wāt ane harte
Alsweill as I: þairfoir at last
Do go w^{t} myn, w^{t} mynd inwart,
And byd w^{t} hir thow luvis best.

Q. Scott.

VIII.

[Haif Hairt in Hairt, ȝe Hairt of Hairtis haill.]

Fol. 228 *a*.

HAIF hairt in hairt, ȝe hairt of hairtis haill;
Trewly, sweit hairt, ȝour hairt my hairt sal haif;
Expell, deir hairt, my havy hairtis baill,
Praying ȝow, hairt, quhilk hes my hairt in graif,
Sen ȝe, sweit hairt, my hairt may sla & saif,
Lat no^{t}, deir hairt, my leill hairt be forloir,
Excelland hairt of every hairtis gloir.

Glaid is my hairt w^{t} ȝow, sweit hairt, to rest,
And serue ȝow, hairt, w^{t} hairtis observance;
Sen ȝe ar, hairt, w^{t} bayth our hairtis possest,
My hairt is in ȝour hairtis gouernance;
Do, w^{t} my hairt, ȝour hairtis sweit plesance,
Ffor is my hairt [now] thrall ȝour hairt vntill;
I haif no hairt contrair ȝo^{r} hairtis will.

Sen ȝe haif, hairt, my fay^{t}full hairt in cure,
Vphald þe hairt quhilk is ȝour hairtis awin;
Gif my hairt be ȝour hairtis s^{r}uiture,
How may ȝe thoill ȝour treu hairt be ouirthrawin?
Quhairfoir, sweit hairt, no^{t} suffer so be knawin,
Bot ȝe be, hairt, my hairtis reiosing,
As ȝe ar hairt of hairtis conforting.

FFINIS.

IX.

The Anschir to Hairtis.

Fol. 235 *b.*

CONSIDDIR, hairt, my trew intēt,
Suppois I am no^{t} eloquēt
To wryt ȝow anss^{r} responsyve,
ȝour scedull is so excellent,
It passis far my wyttis fyve.

For quhy it is so full of hairtis,
That myne w^{t}in my bosum stairtis,
Quhē I behald it ry^{t} till end;
And, for ilk hairt, ane hundre^{t} dertis
Outthrow my hairt to ȝow I send.

This woundit hairt, sweit hairt, ressaif,
Quhilk is, deir hairt, abone þe laif
Fol. 236 *a.* ȝour fay^{t}full hairt w^{t} trew intent;
Ane trewar hairt may no mā haif,
Nor ȝit ane hairt moir permanēt.

Ane hairt it is w^{t}out dissait;
It is þe hairt to quhome ȝe wret
The misseif full of hairtis seir;
It is ane hairt bayth air & lait,
That is ȝo^{r} hairtis presoneir.

XI.

[It cumis 3ow Luvaris to be laill.]

Fol. 236 *b*.

IT cumis 3ow luvaris to be laill,
Off body, hairt, and mynd alhaill,
And tho^{t} 3e w^{t} 3o^{r} ladyis daill—
Ressoun;
Bot and 3our faith and lawty faill—
Tressoun.

3e may w^{t} honesty persew,
Gif 3e be constāt, trest, & trew,
Tho^{t} thā vnry^{t} thay on 3ow rew—
Ressoun;
Bot be 3e fund dowbill, adew!—
Tressoun.

3our hūmill scheruice first resing thame;
For that to 3our intent sall bring thame;
W^{t} leif of ladeis tho^{t} 3e thing thame—
Ressoun;
Bot eftirwart and 3e maling thame—
Tressoun.

Do nevir the deid that ma diseiss thame,
Bot wirk with all 3our mynd to meiss thame;
To tāk 3our plesour quhē it pleiss thame—
Ressoun;
Bot w^{t} vntrew^{t} and 3e betraiss thame—
Tressoun.

Defend thair fame quha evir fyle thame,
Fol. 237 *a*. And ay w^{t} honest havingis style thame;
To Venus als suppois ȝe wyle thame—
Ressoun;
Bot be ȝe frawdfull and begyle thame—
Tressoun.

ȝe suld considdir or ȝe taik thame,
That littill scheruice will no^{t} staik thame;
Get ȝe ane goldin hour to glak thame—
Ressoun;
Bot be ȝe frawdfull & forsaik thame—
Tressoun.

Be secreit, trew, and plane all wey;
Defend þair fame baith ny^{t} and day;
In prevy place suppoiss ȝe play—
Ressoun;
Bot be ȝe ane clattrer, harmisay!—
Tressoun.

Be courtas in ȝour cūpany,
For that sall causs thame to apply;
Tho^{t} þat thay lat ȝow w^{t} thame ly—
Ressoun;
Bot be ȝe fund vnfaithfull, fy!—
Tressoun.

Wey weill thir versis that I wryt ȝow;
Do ȝour devoir quhē þat thay lat ȝow;
To lufe ȝour ladeis quho cā wyt ȝow?—
Ressoun;
Do ȝe the contrair, heir I quyt ȝow—
Tressoun.

Q. Scott.

XII.

¶ I wilbe plane.¶

Fol. 237 r.

I WILBE plane.
And lufe affane,
Ffor as I mene,
So tak me;
Gif I refrane,
For wo or pane.
3o^r lufe certane,
Foirsaik me.

Gif trew report
To 3ow resort
Of my gud port.
So tak me;
Gif I exort
In evill sort,
W'out confort
Forsaik me.

Gif diligens,
In 3o^r presens,
Schaw my pretens,
So tak me;

Gif negligens,
In my absens,
Schaw my offens,
  Forsaik me.

3o^{re} and no mo,
Quhair evir I go,
Gif I so do,
  So tak me;
Gif I fle fro,
And dois no^{t} so,
Evin as 3o^{r} fo
  Ffoirsaik me.

Gif I do prufe
Þat I 3ow luf
Nixt God abufe,
  So tak me;
Gif I remufe
Fra 3our behufe
W^{t}out excuss,
  Foirsaik me.

Be land or se,
Quhair evir I be,
As 3e fynd me,
  So tak me;
And gif I le,
And from 3ow fle,
Ay quhill I de,
  Forsaik me.

It is bot waist
Mo wirdȝ to taist,
3e haif my laist,
  So tak me;

Rathir nor smart, I mon my harme reweill
To 3ow, my hairt, quha ma my baillę beit;
For, & 3e start, adew all warldly weill;
Will 3e rewart, my cairis ar cōpleit;
Tuiching 3o^{r} parte, I prey 3ow be discreit;
Fol. 238 a. For eftirwart, gif 3e vpoun me rew,
Quhill deid departe my lyfe, I salbe trew.

Secreit alswa, in every maner sort,
For weill nor wa sall ony knaw o^{r} mynd;
Than be no^{t} thra 3our scherwand to confort;
Sum answ^{r} ma, as 3e ar gud and kynd,
That may me fra my lango^{r} appeill þat is pynd,
And to sla me throw 3our negligence:
This I 3ow pra, for 3o^{r} he excellens.

Adew, ry^{t} trew, adew, my deirest hairt,
Fairest of hew, for this tyme haif gud ny^{t};
Remord & rew, and pondir weill my parte,
Sen I persew nathing of 3ow bot ry^{t};
Quhilk gif 3e knew my mynd as it is plicht,
3e wald subdew 3our inwart tho^{t} & mynd,
And me reskew, quhilk for 3our lufe is pynd.

Q. SCOTT.

33, 34. So in the MS., but obviously corrupt.

XIV.

[Rycht as the Glass bene thirlit thrucht with Bemis.]

Fol. 239 *b.* RYCHT as þe glass bene thirlit thru^{t} w^{t} bemis
Off Phebus fair prefulgent visage bricht,
Or hornit Dyane, with hir paly glemis,
Perssis the cluddis sabill in þe nicht;
And as the kocatrice keilis w^{t} hir sicht,
Rycht so þe bewty of my lady stoundę
Outthrou^{t} my breist, vnto my hairt redoundę.

Behaild how far cristall or diamant,
Jassink, jasp, ruby, jem, or criselleit,
Carbunkile, emmerauld, perle, or athamāt,
Turkas, topas, marbill, or margareit,
Exceidis the barrat stonis in þe streit;
In lykwayis dois hir bewty vndegraid
Transcend all vþiris, wyfe, wedow, or maid.

Espy richt so how far þe rosy gowlis
Passis the wallowit weidis in þe vaill;
Or sound of lark aboif þe revenous fowlis,
And somersday the nichtis hiemaill;
Or as ane galay gayest vndir saill
Bene plesandar nor taikles boitis small;
So is my lady lustiest of all.

Q. Scott.

XV.

[Vp, helsum Hairt.]

Fol. 242 *b*.

VP, helsum hairt! thy rutis rais, and lowp;
Exalt and clym w^t^in my breist in staige;
Art thow no^t^ wantoun, haill, & in gud howp,
Ffermit in grace and free of all thirlaige,
Bathing in bliss, and sett in hie curaige?
Braisit in joy, no falt may the affray,
Having thy ladeis hart as heretaige
In blenche ferme ffor ane sallat every May:
So neidȩ thow nocht now sussy, sytt, nor sorrow,
Sen thow art sure of sollace evin & morrow.

Thow, Cupeid, rewardit me w^t^ thiss;
I am thy awin trew liege w^t^owt tressone;
Thair levis no man in moir eiss, welth, and bliss;
I knaw no siching, sadnes, nor ȝit soun,
Walking, tho^t^, lango^r^, lamētatioun,
Dolor, dispair, weiping, nor jelosye;
My breist is woyd and purgit of pussoun;
I feill no pane, I haif no purgatorye,
Bot peirles, perfytt, paradisall plesour,
With mirry hairt and mirthfulnes but mesoure.

My lady, lord, thow gaif me for to hird,
  W^{t}in myne armes I nureiss on the nycht;
Kissing, I say, my bab, my tendir bird,
  Sweit maistres, lady luffe, & lusty wicht,
  Steir, rewll, and gyder of my senssis richt.
My voice surmontis the sapheir cludis hie,
  Thanking grit God of that tresso^{r} & micht.
I coft hir deir, bot scho fer derrer me,
  Quhilk hasard honor, fame, in aventeur,
  Committing clene hir corse to me in cure.

In oxsteris cloiss we kiss, and cossis hairtis,
  Brynt in desyre of amouris play and sport;
Fol. 243 *a*. Meittand oure lustis, spreitles we twa depairtis.
  Prolong with lasar, lord, I the exort,
  Sic tyme that we may boith tak our confort,
Ffirst for to sleip, syne walk w^{t}owt espyis.
  I blame the cok, I plene the nicht is schort;
Away I went, my wache the cuschett cryis,
  Wissing all luvaris leill to haif sic chance,
  That thay may haif ws in remembrance.

Q. Scott.

XVI.

[A Lubaris Complaint.]

Fol. 244 *b*.

HOW suld my febill body fure
The dowble dolour I indure?
The mornȳg and the grit mallure
Can nane devyne,
Quhilk garris my bailfull breist combure,
To se ane vþir haif þe cure
Þat suld be myne.

Ffor weill I wait wes nevir wicht,
Wald sa inforss his mȳd & mycht,
To lufe & serf his lady bricht,
And want hir syne,
As I do, martir day and nyt,
Wtout the only thing of rycht
That [suld be myne].

The following variants occur in the Aberdeen Cantus:—

1. should . . . feeble.
2. that I.
3. mourning . . . great malure.
4. Cannot define.
5. It doth my balefull breast.
6. see another have in.
7. should.
8. well . . . wot was never wight.
9. That could inforce his mind and might.
10. love and serve . . . Ladie bright.
11. sine.
12. martyr . . . night.
13. Without that onlie . . . right.
14. should.

War I of pissans for to prufe
My lawty & my hairtly lufe,
I suld hir mynd to mercy mufe
W^t sic propyne,
War all þe warld at my behufe,
Scho suld it haif, be God abufe,
That suld be myne.

Now quhome to sall I mak my mone,
Sen trew^t & cōstās fynd I none?
For all the fathfull lufe is gone
Of femenene.
It wald vpross ane hart of stone,
To se me lost for lufe of one
That [suld be myne].

Quha suld my dullit spreitis raiss,
Sen for no lufe my lady gaiss?
Bot and gud scheruice my^t hir maiss,
Scho suld inclyne.
I dre þe dollour and diseiss,
Quhē vþiris hes hir as thay pleiss,
That suld be mine.

15. Were . . . puissance . . . prove.
16. lowlie . . . heartlie love.
17. should her mind . . . mercie move.
18. such.
19. Were . . . world . . . behove.
20. She should it have at here behove.
21. For to be mine.
22. Whō . . . shal make . . . moan.
23. For truth nor constancie is none.
24. love.
25. feminine.
26. would oppress an heart.
27. see my loss, for her alone.
28. should.
29. Who shal my dulled spirits raise.
30. Since not for love . . . Ladie goes.
31. For if good service might her please.
32. She should incline.
33. I die . . . in dolour . . . disease.
34. And others hath her as they please.

I may persaif þat weill be thiss,
That all the blythnes, joy, and bliss,
The lusty, wantoun lyfe, I wiss,
Of lufe is hyne;
And no remeid, sen so it iss,
Bot paciens, suppoiss I miss
That suld be myne.

Ffor nobillȩ hes no^{t} ay renown,
Nor gentillȩ ay the gayest goun;
Thay cary victuallȩ to þe toun
That werst dois dyne:
Sa bissely to busk I boun,
Ane vþir eitis the berry doun
That suld be myn.

Quha wald the rege of ȝow^{t}heid dant,
Lat thame the court of luvaris hant,
And thā, as Venus subiects, grant,
And keip hir tryme:
Perchāce thay sall find freindschip skāt,
And abill thair rewaird to want,
As I did myne.

Q. SCOTT.

36. perceive right well by this.
37. blythness.
38. lustie wanton life I wish.
39. love . . . hine.
40. What remedie, since.
41. But patience, suppose.
43. Nobles hath.
44. Gentles . . . gown.
45. They carie victuals . . . town.
46. worse doth dine.
47. So busily . . . bown.
48. And others beats . . . down.
50. Who can . . . rage . . . youthhood dant.
51. Let him to Lovers court^{t} go haunt.
52. And him as Venus subject grant.
53. keep her trine.
54. he shal . . . mercy.
55. able his reward not.
56. do mine.

XVII.

[Adew, Luvaris, adew.]

Fol. 245 *a*. MARVILLING in mynd quhat ailis fortoun at me,
And I ane scherwand trew both day and nyt,
I am bot deid sic dolour for to dre,
So suddanly exylit frome hir sycht.
In all this warld thair is no erdly wycht
Moir fre, moir frēmit, moir trest, & eik moir trew:
Sen I mon de, adew, luvaris, adew.

Dame Natur, I the wyt of all my pane,
That formit hes this flour so fair but feir;
All vertew in hir visage dois remane,
Bot merciles I go from ȝeir to ȝeir.
Scho is allon of price wtouttin peir.
This ryall ross will not vpoun me rew:
Sen I mō de, adew, luvaris, adew.

My dullit hairt but dout may not indure;
My pane but peir, it perssis throw my hairt;
My lady fair, of me scho takis no cure,
Bot thoillȩ me to de in panis smart.
O Venus quene! thow causs hir mynd rewart,
For, be þe, graue first lufe in to me grew:
Sē I mon [de, adew, luvaris, adew].

Now lat my lady do quhat evir scho will,
  Baith trest & trew my hairt sall nevir felȝie;
Small honor is hir scherwand for to spill,
  Sen þat my deth to hir may noᵗ availȝe.
  Ane blēk of hir but dout wald mak me haill;
My hairt is gon, my face is paill of hew:
Sē I [mon de, adew, luvaris, adew].

Addew, addew, my dule and my delyte;
  Adew, fair weill, my freind & eik my fo;
Adew, my pane & plesans most perfyte;
  Addew, addew, my weill & eik my wo.
  Fairweill, for now for euirmoir I go;
Fairweill, I will my sepultur persew:
Sē I mō de, addew, luvaris, adew.

Q. Scott.

XVIII.

[Lament of the Maister of Erskyn.]

Fol. 245 *b.*

DEPARTE, departe, departe,
Allace! I most departe
Frome hir þat hes my hart,
W^t^ hairt full soir,
Aganis my will in deid,
And cā find no remeid:
I wait þe pāis of deid
Cā do no moir.

Now most I go, allace!
Ffrome sicht of hir sueit face,
The grund of all my grace,
And souerane;
Quhat chanss that may fall me,
Sall I nevir mirry be,
Vnto þe tyme I se
My sweit agane.

I go, and wait no^t^ quhair,
I wandir heir and thair,
I weip and sichis rycht sair
W^t^ panis smart;

Now most I pass away, away,
In wildirness & wilsū way,
Allace! this wofull day
We suld departe.

My spreit dois quaik for dreid,
My thirlit hairt dois bleid,
My panis dois exceid—
Quhat suld I say?
I, wofull wycht, allone,
Makand ane petouss mone,
Allace! my hairt is gone
For evir and ay.

Throw langour of my sueit
So thirlit is my spreit,
My dayis ar most cōpleit
Throw hir absence:
Chryst! sen scho knew my smert,
Ingrawit in my hairt,
Becaus I most depairte
Ffrome hir presens.

Fol. 246 *a*.

Adew, my awin sueit thing,
My joy and cōforting,
My mirth and sollesing
Of erdly gloir:
Fair weill, my lady bricht,
And my remēbrāce rycht;
Ffair weill and haif gud nycht:
I say no moir.

Q. SCOTT OFF ÞE MR. OF ERSKYN.

XIX.

[On Paciens in Lufe.]

Fol. 246 *a*.

THAT evir I luvit, allace þairfoir!
This to be pynit w^t^ panis soir,
Thirlit throw every vane and boir,
W^t^out offens;
Chryst send remeid, I say no moir,
Bot pacienss.

Grissall wes nevir so pacient
As I am for my lady gent,
For in my mynd I so imprent
Hir excellenss,
That of my deid I am content,
W^t^ paciens.

How lang sall I this lyfe inleid,
That for hir saik to suffer deid,
But confort of hir gudly heid,
Or ȝit presens?
I say no moir—Chryst send remeid,
W^t^ pacienss.

On paciẽs I mon perforss,
Sen þat I go frome weill to worss,
Exorting Chryst send hir remorss
Of conscienss,
Sa crewaly hes keild my corss
But pacienss.

Paciens ourcūis all,
And is ane vertew principall:
Sen I am bund to leif in thrall
W^t insolens,
I mon sustene quhat so befall,
W^t pacienss.

But paciens, I ȝow assure,
Nane may þe panis of lufe indure,
Nor ȝit in to þat lufly bour
Mak residens,
W^tout thay preif baith sueit and sour
W^t paciens.

Lufe is maid of sic ane kynd,
Þat be na forss it may be synd,
Bot only be of hūmill mynd,
W^t permanenss,
To thoill, suppoiss þe hairt be pynd,
W^t pacienss.

FFINIS Q. SCOTT.

XX.

[Oppressit Hairt, indure.]

Fol. 246 *b*.

OPPRESSIT hairt, indure
In dolor and distress,
Wappit wt̄out recure
In wo remidiless;
Sen scho is merciless,
And caussis all thy smert,
Quhilk suld thy dolor dress,
Indure, oppressit hairt.

Perforss tak paciens,
And dre thy destany;
To lufe but recōpens
Is grit perplexitie;
Of thyne adversitie
Wyt thy self and no mo,
Ffor, quhē þat thow wes fre,
Thow wald not hald þe so.

Thow lāgit ay to prufe
The strenth of luvis lair,
And quhat kin thing wes lufe,
Quhilk now settȩ the so sair:
Off all thy wo and cair
It mendȩ the not to mene;
Howbeid thow suld forfair,
Thy self þe causs hes bene.

Fol. 247 *a*.

Quhē thow wes weill at eiss,
And subiect to no wicht,
Thow hir for lufe did cheiss,
Quhilk settis thy lufe at licht;
And thoᵗ thow knew hir slicht,
ȝit wald thow [nocht] refrane,
Þairfoir it is bot rycht
That thow indure þe pane.

Bot ȝit my corpss, allace!
Is wrāgusly opprest
Be the in to þis cace,
And broᵗ to grit wanrest.
Quhy suld it so be drest
Be the, and daly pynd,
Quhilk still it ay detest?
Thy wantoun, folich mynd!

The blenkyne of ane e
Ay gart the goif and glaik,
My body bad lat be,
And of thy siching slaik;
Thow wald noᵗ rest bot raik,
And lair the in þe myre,
ȝit felȝeit thow to faik
That thow did maist desyre.

Thoᵗ thow do murn and weip,
Wᵗ inwart spreit opprest,
Quhen vþir mē takꝭ sleip,
Thow wantis the nychtis rest:
She quhome thow luvis best
Off the takis littill thoᵗ:
Thy wo and grit wanrest
And cair scho countis nocht.

Thairfoir go hens in haist,
My langor to lamēt;
Do not my body waist,
Quhilk nevir did cōsent;
And thot thow wald repēt
That thow hir hes persewit,
ȝit man thow stand cōtent,
And drynk þat thow hes brewit.

Q. SCOTT.

XXI.

[Leif, Luve, and lat me leif allone.]

Fol. 247 *a*.

LEIF, Luve, and lat me leif allone
At libertie, subiect to none,
Ffor it may weill be sene vpone
My bludless blaiknit ble,
The tormenting in tym bygon,
That skerss hes left bot skin and bon,
Throw frēmitness of the.

For thruch thy feid I fynd express
My only lady merciless;
Sa doggitless scho did me dress
W^t^ wo and misery:
Quhē scho had welth and wantouness,
I had bot dollour and distress,
Throw frēmitness of the.

To confort hir thow wes inclynd,
And hald my murnȳg in my mynd;
I fand hir of ane staffage kynd,
Bath staitly, strange, and he:
Scho wes vncurtass & vnkynd;
It wes hir play to se me pynd,
Throw [frēmitness of the].

Fol. 247 *b*.

Thow held hir curage he on loft,
And ted my tendir hairt lyk toft;
I knaw how costly I wes coft,
Quhē scho ȝeid frank and fre:
Thow sufferit hir to sleip full soft,
Quhair mirthles I wes marterit oft,
Throw fremitness of the.

Cupeid, thow kēnis I burd to knau
The langsum leving in thy law,
Bot this is no^{t} þe first ourthraw
That thow hes done to me;
Bot of the now I stand no^{t} aw,
Sē ressoun dois my bēner blaw
Aganis the feid of the.

This lady is so gud ane gyd,
Scho lattis me nevir gang on syd,
Bot teichis me both tyme & tyd,
Recent befoir myne e,
Quhome in to lippin and cōfyd;
I slip, and lattis all ourslyd
Aganis the feid of the.

Q. SCOTT.

XXII.

[Thocht I in grit Distress.]

Fol. 247 *b*.

THOT I in grit distress
Suld de in to dispair,
I cā get no redress
Of 3ow, my lady fair.
Howbeid my tyme I wair
Alhaill in 3our scherwyce,
3e cōpt no^{t} of my cair:
I fynd 3ow ay so nyce.

It dois 3ow ay delyt
To wit me in distress,
Sic is 3o^{r} haill dispyt
And grit vnfathfulness:
The mair I do me dress
To be at 3o^{r} devyce,
My guerdoun is the less,
I find 3ow ay so nyss.

Ay tresting for to speid,
I haif my harte ourset,
Quhair þat I fynd bot feid
My lango^{r} for to lett;
I seik the watter hett
In vndir the cauld yce,
Quhair na regaird I gett;
I fynd 3ow ay so nyss.

Belevand ay for grace,
I hald my hart on loft;
Bot now I say, allace,
That evir I it socht!
I fynd 3our fen3eit tho^{t}
Vncertane as þe dyce,
Thairfoir I cōpt it no^{t}:
I fynd 3ow ay so nyce.

Lang tyme 3e haif me pruffit,
And evir fund me trew;
Bot now that I haif luvit,
Rycht sair I may it rew.
First quhē I did persew,
I wont 3e had bene wyss,
Bot now, fair weill, adew!
I fynd 3ow ay so nyss.

Q. Scott.

XXIV.

[Favour is fair.]

Fol. 251 *b*.

FAVOUR is fair in luvis lair,
  3it freindschip mair bene to cōmend;
Bot quhair despair bene adwersare,
  Nothing is thair bot wofull end;

Off men, I mene, in scheruice bene
  Of Venus quene, but comforting;
Be thame, I wene, that mon sustene
  The kairis kene of Cupeid king.

Continwance in Cupeidis dance
  But discrepance, withowt remeid;
Sic was my chance, in observance,
  But recōpance my lyfe to leid.

Hir court he jo, quhair evir thay go;
  The lyfe is so scho dois thame len;
Quhair his hes wo w'owttin ho,
  He is sic fo till faythfull men.

I speik expart, suppois I smart
  That scho hes gart me thus lamēt;
Bot this same darte may causs hir harte
  Heir eftirwart also repent.

Fol. 252 *a*. Sen so I se, to leif in le,
At libbertie, is weill but wo,
Happie is he, I say for me,
Quhen he is fre, can hald him so.

FINIS Q. SCOTT.

XXV.

[Returne the, Hairt.]

Fol. 252 *b*.

RETURNE the, hairt, hamewart agane,
And byd quhair thow was wont to be;
Thow art ane fule to suffer pane
For luve of hir þat luvis not the.
My hairt, lat be sic fantesie;
Luve nane bot as thay mak the causs;
And lat hir seik ane hairt for the,
For feind a crum of the scho fawis.

To quhat effect sowld thow be thrall
But thāk, sen thow hes thy fre will?
My hairt, be not sa bestiall,
Bot knaw quho dois the guid or ill;
Remane with me and tary still,
And se quha playis best thair pawis,
And lat fillok ga fling hir fill,
For feind a crum of the scho fawis.

Thocht scho be fair I will not fenȝie;
Scho is the kind of vþiris ma;
For quhy thair is a fellone mēȝie,
That semis gud, and ar not sa.
My hairt, tak nowdir pane nor wa,
For Meg, for Meriory, or ȝit Mawis,
Bot be thow glaid and latt hir ga,
For feind a crum of the scho fawis.

16 and 24. accrum in MS.

Becaus I find scho tuik in ill,
  At hir departing thow mak na cair;
Bot all begyld, go quhair scho will,
  Be schrew the hairt that mane makis mair.
  My hert, be mirry lait and air,
This is the fynall end and clauss,
  And latt hir fallow ane filly fair,
For feind a crum of the scho fawis.

FINIS Q. ALEX^R SCOTT TO HIS HERT.

XXVI.

[Of Wemenkynd.]

Fol. 254 *a*.

I MUSE and mervellis in my mynd,
Quhat way to wryt, or put in verss,
The quent consaitis of wemēkynd,
Or half thair havingis to reherss:
I fynd thair haill affectioun
So contrair thair cōplexioun.

For quhy no leid vnleill thay leit;
Vntrewth expresly thay expell;
Ȝit thay ar planeist and repleit
Of falset and dissait thair sell:
So find I thair affectioun
Contrair thair [awin] complexioun.

Thay favour no wayis fuliche men,
And verry few of thame ar wyiss;
All gredy personis thay misken,
And thay ar full of covettyiss:
So find [I thair affectioun]
Contrair [thair awin complexioun].

I can thame call bot kittie vnsellis,
That takkis sic maneris at thair motheris,

To bid mē keip thair secreit counsailis,
Syne schaw the same agane till vþiris:
So find I thair affectioun
Contrair thar awin cōplexioun.

Thay lawch with thame that thay dispyt,
And with thair lykingis thay lamēt;
Of thair wanhap thay ley the wyt
On thair leill luvaris innocent:
So fynd [I thair affectioun]
Contrair [thair awin complexioun].

Thay wald be rewit, and hes no rewth;
Thay wald be menit, and no man menis;
Thay wald be trowit, and hes no trewth;
Thay wiss thair will, that skant weill wenys:
So fynd [I thair affectioun]
Contrair [thair awin complexioun].

Thay forge the freindschip of the frēmit,
Fol. 254 *b*. And fleis the favour of ther freindis;
Thay wald with nobill mē be nēmit,
Syne laittandly to lawar leindȩ:
So find I thair affectioun
Contrair thair [awin] cōplexioun.

Thay lichtly sone, and cuvettis quickly;
Thay blame ilk body, and thay blekit;
Thay eindill fast, and dois ill lickly;
Thay sklander saikles, & thay suspectit:
So find [I thair affectioun]
Contrair [thair awin complexioun].

Thay wald haif all men bund & thrall
To thame, and thay for to be fre;

Thay covet ilk mā at thair call,
And thay to leif at libirtie:
So fynd [I thair affectioun]
Contrar [thair awin complexioun].

Thay tak delyt in mertiall deidis,
And ar of nature tremebund;
Thay wald mē nyreist all thair neid-,
Syne confortles lattis thame confound:
So [find I thair affectioun]
Contrar [thair awin complexioun].

Thay wald haif wating on alway,
But gwerdoun, genȝeild, or regaird;
Thay wald haif reddy scherwand- ay,
But recompans, thāk, or rewaird:
So find I thair affectioun
Contrair [thair awin complexioun].

The vertew of this writ and vigour,
Maid in cōparisone, it is
That famenene ar of this figour,
Quhilk clippit is antiphratis;
For quhy thair haill affectioun
Is cōtrair thair cōplexioun.

I wat, gud wemē will not wyt me,
Nor of this sedull be eschamit;
For, be thay courtas, thay will quyt me,
And, gif thay crab, heir I quyt clame it;
Cōfessand thair affectioun
Conforme to þair cōplexioun.

FINIS Q. SCOTT.

62. rewaird, MS.; regard, Laing.

XXVII.

[In June the Jem.]

Fol. 255 *b.*

IN June the jem
Of joy and geme
This presēt to cōpyle express,
But hurt, but wem,
Or wind to stem,
Inarmit I am with haviness.
Wantone in weill but wo,
Glaid w'owt greif also,
And fre of every fo,
That I confess.

I maik it plane,
For luve ågane
Thair sall no sorrow in me synk;
Nor ȝit in vane
To suffer pane
To stop frome sleip, frome meit or drink;
Thair is no lady fre,
That, and scho favour me,
Scho will nocht thoill to se
Me pyne, I think.

Be scho contēt
Of corss & rent,
All salbe hirss that I may get hir;
Wīll scho absent,
Hyne sall I went,
And at als littill valor set hir,
Quhair power ma not plaiss,
Adew w'owt diseiss,
Als gud luve cūis as gais,
Or raþir bettir.

Quhen scho growis heich,
I draw on dreich,
To vesy and behald the end;
Quhen scho growis skeich,
I byd on beich,
To lat hir in the brydill bend;
Quhē schow growis meik and tame,
Scho salbe wylcome hame,
Gif scho my luve quyt clame,
I sall not kend.

Pleiss scho to rew,
I sall persew,
With subiect scherwyice every sessone;
Be scho vntrew,
Fair weill, adew,
For as scho chaingis I sall cheiss one.
Bot gif scho steidfast stand,
And be not wariand,
I am at hir cōmand,
Conforme to ressone.

FINIS Q. SCOTT.

XXVIII.

[To luve vnluvit.]

Fol. 256 *a*.

TO luve vnluvit it is ane pane;
For scho þat is my souerane,
Sum wantoun mā so he hes set hir,
That I cā get no lufe agane,
Bot brekȩ my hairt, & no^{t} the bettir.

Quhē þat I went w^{t} þat sweit may,
To dance, to sing, to sport and pley,
And oft tymes in my armis plet hir;
I do now mvrne both nycht & day,
And brekȩ my hart, & no^{t} the bettir.

Fol. 256 *b*.

Quhair I wes wont to se hir go
Rycht trymly passand to and fro,
With cumly smylis quhē þat I met hir;
And now I leif in pane & wo,
And brekȩ [my hairt, and no^{t} the bettir].

Quhattane ane glaikit fule am I
To slay myself w^{t} malancoly,
Sen weill I ken I may no^{t} get hir!
Or quhat suld be the caus, and quhy,
To brek [my hairt, and no^{t} the bettir]?

My hairt, sen thow may no^{t} hir pleiss,
Adew, as gude lufe cūis as gaiss,
Go chuss ane vdir and forȝet hir;
God gif him dolour and diseiss,
That brekꝭ thair hairt and no^{t} the bettir.

FINIS Q. SCOTT, QUHĒ HIS WYFE LEFT HIM.

XXIX.

[Ladeis, be war.]

Fol. 276 *b*.

LADEIS, be war, þat plesand ar
To mēis appetyte,
That ȝe not rew þat ȝe thame knew,
Throw þair lust and delyte.

Fol. 277 *a*.

For mony mē ar evill to ken,
Þat luvis paramour,
Wᵗ fenȝeit mynd, fals and vnkynd,
Bringis ȝow to dishonᵒʳ.

Quhen thay haif ane, wᵗ flattry tane,
Begylit wᵗ a trane,
Then wᵗ ane vddir thay will cōfiddir,
And play þe contrar pane.

Thay will promit giftis rycht grit,
And sueir thay luve ȝow best;
ȝow to begyle, wᵗ mony wyle,
Thair mynd takkȩ nevir rest.

Thair hairtis ar sett wᵗ sittelness,
For loif and not for lufe,
ȝow to dissaif wᵗ dowbilness,
To ȝour schame and reprufe.

O ladeis deir! I ȝow requeir,
Thair fals and fenȝeit fair
Latt ay go henss, and tyne creddens,
Beleving þame no mair.

FINIS Q. SCOTT.

XXX.

[Lufe fuld be vsit with prudens.]

Fol. 280 *a*.

FRA raige of 3ow^{t} the rynk hes rune,
And ressone tane the man to tune,
The brukle body than is wvne,
And maid ane veschell new.
For than thruch grace he is begune
The well of wisdome for to kune;
Than is his weid of vertew spune:
Trest weill this taill is trew.

For 3owth and will ar so consorss,
W^{t}owt þat wisdome mak devorss,
Thay rin lyk wyld vndantit horss,
But brydille, to and fro.
Thair curage sa ourcūis thair corss,
Thrw^{t} heit of blude it hes sic forss,
Bot gif þe mynd haif sum remorss,
Of God all is ago.

This wid fantastyk lust but lufe
Dois so 3ung mē to madness mvfe,
That thay ma nowþir rest nor rufe,
Till thay mischeif þair sellis.
Haif thay thair harlottis in behufe,
Thay sussy no^{t} thair God abufe,
Thair fame, thair wirschep, nor reprufe
Off hono^{r}, nor ocht ellis.

Ferme luve w^{t} prudens suld be vsit,
Tho^{t} sum allegeand to excusit,
Saying, þat luve w^{t} witt inclusit
ȝit is no^{t} worth a buttoun.
Sic vane opinioun is confusit,
That mā but ressoun may be rusit:
Quha bene w^{t} beistly lust abusit,
I hald him bot ane muttoun.

Quha wald in luve be estimat,
Suld haif þair hairtis ay elevat
W^{t} merciall myndȩ in doing þat
Mycht causs thair fais to dowt thame.
Thocht wemen self be temerat,
Thay luve no man effeminat,
And haldȩ thame, bot I wat not quhat,
That cā noch[t] be w^{t}out thame.

Fol. 280 *b*. ȝit mā suld fauour thame, howbeid
Thay be bot necessar of neid;
Becauss we cum of thame in deid
Thair personis suld be prysit.
As grund is ordand to beir seid,
So is the woman born to breid
The fruct of mā, and þat to feid,
As nature hes dewysit.

Schort to conclude: I wald bath knew
That luvaris suld be leill and trew;
And ladeis suld all thingis eschew
That ma thair honor smot.
Be permanent þat wald persew,
And rin no^{t} reklesly to rew,
Bot as I direct: Adew!
Thuss I depairt, Q. Scott.

Finis.

XXXI.

[Quha lykis to luve.]

Fol. 285 *b.*

QUHA lykis to luve,
Or þat law pruve,
Lat him beleif this lyfe to leid:
His mynd sall moif,
But rest or ruve,
W^t^ diuerss dolouris to þe deid:
He sall tyne appetyte,
And meit and sleip gife quyte,
And want þe way perfyte
To find remeid.

He sall no^t^ wit
Quhiddir þat it
Be panefull, plesand, weill or wo;
To stand or sit,
Remoif or flit,
To gang, to ly, to byd, or go;
No wit salbe degest,
To heir, se, smell, nor test,
Bot as a brutall best,
He sall be so.

Fol. 286 *a*.

Fle thoꝯ he wald,
Lufe sall him hald
Wꝯin the dungeoun of dispair;
Quhyle hett, quhyle cald,
A thowsand fald,
His purpoiss salbe heir and thair;
He sall hald wisdome vyce,
And vertew of no pryce,
Bot as a fule vnwyce
So sall he fair.

This is the quhy
And causs þat I
Complene so peteously in plane,
I lufe þe wy
Will noꝯ apply,
Nor grant to gife me grace agane:
The moir scheruice I do,
The moir frēmit is scho,
Wꝯout respect vnto
My crewall pane.

ȝe luvaris se
Gife þat this be
Ane lyfe þat all gude mē malingis;
I say for me,
It is to fle
Aboif þe pest and plaig þat ringis:
Quhilk is bot curius,
Ay woid and furius,
And fyre sulfurius,
That mē doun bringis.

My breþir deir,
We most forbeir,

And fra this sinfull lyfe evaid ws;
Lat ressoun steir
3our hairtis inteir,
And no^{t} thoill lathly lust to leid ws,
Quhilk is þe verry net
That Satane for ws set,
To causs ws quyt for3et
The Lord þat maid ws.

FINIS Q. SCOTT.

XXXII.

[A Rondel of Lube.]

Fol. 286 *a.* LO! quhat it is to lufe,
Lerne ȝe, that list to prufe,
Be me, I say, that no wayis may
The grund of greif remvfe,
Bot still decay, both nycht and day:
Lo! quhat it is to lufe.

Lufe is ane fervent fyre,
Kendillit w^{t}out desyre:
Schort plesour, lang displesour;
Fol. 286 *b.* Repentence is the hyre;
Ane pure tressour w^{t}out mesour:
Lufe is ane fervēt fyre.

To lufe and to be wyiss,
To rege w^{t} gud adwyiss,
Now thus, now thā, so gois the game,
Incertane is the dyiss:
Thair is no mā, I say, that cā
Both lufe and to be wyiss.

Fle alwayis frome þe snair;
Lerne at me to be ware;
It is ane pane and dowbill trane
Of endles wo and cair;
For to refrane that denger plane,
Fle alwayis frome þe snair.

Q. SCOTT.

XXXIII.

[A Complaint agans Cupeid.]

Fol. 287 *a*.

QUHOME sould I wyt of my mischance
Bot Cupeid, king of variance?
Thy court, w^t^out considerance,
Quhen I it knew,
Or evir maid þe observance,
Sa far I rew.

Thow and thy law ar instrumentis
Off diuerss inconvenientis;
Thy scheruice mony soir repentis,
Knawing þe quarrell,
Quhen body, honor, & substance schentis,
And saule in perrell.

Quhat is thy manrēt bot mischeif,
Sturt, angir, grunching, yre, and greif,
Evill lyfe, and langour but releif
Off woundȩ wan,
Displesour, pane, and he repreif
Off God and man.

Thow loviss þame þat lowdest leis,
And followis fastest on þame fleis;
Thow lychtleis all trew properteis
Off luve express,
And markis quhair nevir styme thow seis,
Bot hittis be gaiss.

Blynd buk! bot at þe bound thow schutis,
And þame forbeiris þat the rebutis;
Thow ryvis þair hairtis ay fra þe rutis,
Quhilk ar thy awin,
And cureis þame curis nocht thre cutis
To be misknawin.

Thow art in freyndschip wᵗ þi fo,
And frēmit to thy freynd also,
Thow flemis all faythfull mē the fro,
Of steidfast thoᵗ;
Regarding non bot þame ago,
That curȝ the noᵗ.

Thow chirreiss þame þat wᵗ þe chyddis,
And baneissis þame wᵗ þe abydȝ,
Thow hess þi horne ay in þair sydȝ
That cā noᵗ fle:
Thay furdir werst in the confydis,
I say for me.

FINIS Q. SCOTT.

XXXIV.

[Ȝe blindit Luvaris, luke.]

Fol. 289 *a*.

ȜE blindit luvaris, luke
  The rekless lyfe ȝe leid;
Espy the snair and huke
  That haldȩ ȝow be þe heid;
  Thairfoir I reid remeid,
To leife and lat it be;
  For lufe hes non at feid
Bot fulis þat can no^{t} fle.

Quhat is ȝo^{r} lufe bot lust?—
  Ane littill for delyte,
Ane beistly game robust
  To reif ȝour ressoun quyte;
  Ane fowsum appetyte,
That strenth of persoun waikis;
  Ane pastance vnperfyte,
To smyte ȝow w^{t} þe glaikis.

Quhair sensuall lust proceidȩ,
  All honest lufe is pynd;
Ȝe ma cōpair ȝour deidȩ
  Vnto ane brutall kynd:
  Fra vertew be contrynd
To follow vyce, cōsiddir
  That ressoun, wit, and mynd,
Ar all ago togiddir.

The wysest woma þairout
  W^t wirde may be wyllit
To do þe deid, but dout,
  That honour hes exyllit.
  How mony ar begyilit!
And few, I fynd, þat chaipis;
  Thairfoir 3our faithis ar fylit.
To frawd thay silly aipis.

3e mak regaird for grace,
  Quhair nevir grace 3it grew;
3e lang to ryn the race
  That ane or baith sall rew;
  3e preiss ay to persew
Thair syte and 3our awin sorrow;
  3e trest to find thame trew
That nevir wes be forrow.

Fol. 289 b.

3e cry on Cupeid king,
  And Venus quene, in vane;
3e send all maner thing,
  W^t trattille thame to trane;
  3e preiche, 3e fleich, 3e frane,
3e grane ay quhill thay grant;
  3o^r prettike ar profane,
Puire ladeis to supplant.

3e schowt as 3e wer schent;
  Thay swoun to se 3ow smartit;
3e rame as 3e wer rent,
  And thay ar rewthfull hairtit;
  3our play [is] sone peruertit,
Fra þat thair belly ryss;
  Thay wary 3ou þat gartit,
And 3e thame inlykwyss.

53. ar MS.

ȝit thair is lesum lufe
That lawᵗfully suld lest;
He is noᵗ to reprufe
That is wᵗ ane possest;
That band I hald it best,
And noᵗ to pass attour;
Bot ȝe cā tak no rest
Quhill thay kast vp all four.

Sic luvaris seyndill meitis,
Bot ladeis ay forlorne is;
Quhē thay bewaill and greitis,
Sum of ȝow lawchis and skornis:
ȝour hecht, ȝour aith mensworne is;
ȝour lippis ar lyk burd lyme:
I hald ȝe want bot hornis,
As bukkis in belling tyme.

ȝe trattill and ȝe tyst,
Quhill thay forȝet þair fame;
ȝe trane þame to ane tryst,
And þair ȝe get thame tame:
Thay sussy noᵗ for schame,
Nor castis noᵗ quhat cūis syne,
Bot quhen ȝe claw þair wame,
Thay tūmyll our lyk swyne.

Fol. 290 *a*.

Thoᵗ ȝung perwersit natouris
To palȝardy applawddis,
Bot ȝit auldit rubiatouris
To hant the laittis of lawdis,

81. ȝung, *originally* þat . . . natouris, *originally* creatouris.

83, 84. *Originally* ȝit auld rubiatouris That hantis, &c.

Quhen thay begyn sic gawdis,
To leif thay ar most laith,
Quhē thay haif gottin blawdis
Wᵗ Venus bowtyne cleth.

ȝe wantoun wowaris waggis
Wᵗ thame that hes the cunȝe,
For, haif ane bismeir baggis,
ȝe grunche noᵗ at hir grunȝe:
Swa ladeis will noᵗ sounȝe
With waistit wowbattis rottin,
Bot prowdly thay will prounȝe,
Quhair geir is to be gottin.

Quhair money may ȝow moif,
I hald it aweryce;
Thair is na constant lufe,
Bot cōmoun merchandyce:
This ordour now is nyce,
Quhair lufe is sauld and coft:
It is ane dowbill vyce
To bring þe Devill on loft.

The bich the curtyk fānis;
The wolf the wilrone vsis;
The mull frequentis þe ānis,
And hir awin kynd abusis.
Rycht swa þe meir refusis
The cursour for ane awer;
Swa few I fynd excusis,
Bot wemē quhylss will wauer.

85. Quhen, *originally* Quhill.
93. Swa, *originally* Rycht swa.
110. The, *originally* Ane.
112. Bot, *originally* Saif; quhylss, *originally* quhilk.

3it poyettis few decreitis
Saif ane hecht Percifie;
Bot of 30r sodomeitis
In Rome and Lumbardie,
In Aipillę & Italie,
To compt how 3e converss,
I ug, for villanie,
3our vycis to reherss.

Fol. 290 *b*.

Quhair lechery belappis,
All steidfast luve it stoppis;
Quhair hurdome ay vnhappis,
Wt quenry, cāis, and coppis,
3e pryd 3ow at þair proppis,
Till hair and berd grow dapill;
3e cowet all kyn croppis,
As Eua did the apill.

Thus 3e haif all þe wyte,
And thair mischeif 3e mak it,
That suld haif wit perfyte,
And wisdome to abstrakit:
Suld ladeis thā be lakkit
Thot few of þame be gud?
For all dissait thay tak it
Of 3our awin flesch & blude.

Wald 3e foirse þe forme,
The fassoun, and þe fek,
3e suld it fynd inorme,
Wt bawdry 3ow to blek:

113. few, *originally* nane.
114. hecht *inserted.*
117. Aipillę &. & *afterwards deleted.*
120. vycis, *originally* vsingis.
126. grow, *originally* be.
128. As Eua did, *originally* As Eve þat did.
132. wisdome, *originally* ressoun.
135. For all dissait, *originally* For all þair evill.

Thairfoir fle fra suspek,
Or thā, sa mot I thryfe,
3our natouris 3e neglek,
And wantis 3our wittis fyve.

Appardoun me of thiss,
Gif ocht be to displeiss 3ow,
And quhair I mak a miss,
My mynd salbe to meiss 3ow;
Thir ressonis ar to raiss 3ow
Fra crymes vndir coite,
Or war 3e say not, waiss 3ow,
Quod Allexander Scote.

Q. SCOTT.

141. *Originally* Thairfoir 3e fle suspek.
151. Or war, *originally* Thairfoir.

XXXV.

The first Salme.

Beatus vir.

Fol. 16 *a*.

HAPPIE is hie hes hald him fre
Frome folkis of defame;
Alwayis to fle iniquite
And sait of syn and schame;

Bot hes his will conforme vntill
The Lordꝭ cōmand and law,
Thame to fulfill, w^{t} purpoiss still
Boith day and nicht to knaw.

He sall haif brute, as tre on rute
Endlang the rever plantit;
To burge and schute, and sall gif frutt
In tyme, as God hes grantit;

Quhois leif and blaid sall nevir faid,
Bot fragrāt ay be flureist;
Quhois workis on braid sall evir spraid,
And richtously be nvreist.

Sall non be so off nochtis no,
Quhilk bene of cursit kind;
Bot thay sall go lyk dust and stro
Bene vaneist w^{t} the wind.

Evill mē lykwyiss sall no' anyiss
  To jugemēt, as they trust;
Nor thame that lyiss in syne of syiss
  To counsale wᵗ the just.

For air and lait the Lord weill wait
  The wayiss of vertewus men;
And every gait off wicket stait
  Sall perreiss owt of ken.

Gloria Patri.

To Fader gloir be evirmoir,
  To Sone and Haly Spreit;
As wes afoir, now is in stoir,
  And ay salbe, sobeit.

FINIS Q. ALEXR. SCOTT.

XXXVI.

The fyfty Pshalme.

Fol. 16 *b.*

LORD God, deliuer me, allace!
For thy grit mercy, rewth, and grace,
Soir mornyng, grufling on my face,
Rew on my miserie:
Als, for the mvltitud and space
Off thy heich clemenss, heir my cace,
And my trespass expell and chace:
Lord God, deliuer me.

Wesche me, and mak my sawle serene
Frome all iniquite that bene;
Clenge me of cryme and mak me clene,
All vycis for to fle.
For my transgressioun haif I sene,
Quhilk tormentis me with tray and tene,
And ay my syn forgane myne ene:
Lord God, deliuer me.

Only to the I did offend,
May non my miss bot thow amend,
As by thy sermondis thow art kend,
Ourcum all contrarie.

In filth lo, I begyn and end,
By syn maternall I am send,
With vyce I vaneiss and mon wend:
Lord God, deliuer me.

Thow had to veritie sic ȝeill,
That of thy wisdome did reweill
Incertane hid thingis for my weill,
And laid befoir myne e.
For quhen thy fowth of grace I feill,
I salbe clengit clene as steill,
And quhyttar than the snaw gret deill:
Lord God, deliuer me.

Thow sall gif glaidnes vnto heir,
Me in to joy and mirthfull cheir,
Quhen all my febill bonis efeir
Sall gif the lovingis hie.
Fol. 17 a. Heirfoir avart thy visage cleir,
So that my sȳnis cum not the neir;
Off my misdeide, quhilk dois me deir,
Lor[d] God, deliuer me.

Creat w'in me and infound
Ane hart immaculat and mound,
Ane steidfast hairt renew and ground
Within my breist to be.
Fleme me nocht fra thy face fecound,
. . . . . .
Bot lat thy Haly Spreit abound:
Lord God, deliuer me.

46. Omitted in the MS.

Restoir me to the exultatioun
I had in the of my saluatioun,
And w^{t} thy Spreit of cheif probatioun
[Vpstirre my hairt to thee].
I sall to synnaris mak narratioun,
And wicket mē in deviatioun,
I sall thame ken to consolatioun:
Lord God, deliuer me.

Lord God, deliuer me, and gyd
Frome schedding blude, and homicyd;
My tung sall preiss the, just, but pryd,
And petefull, all thre:
Lowse thow my lippis, that tyme and tyd
I may gif to the lovingis wyd,
Till all þat fermely list confyd:
Lord God, deliuer me.

Knew I thow covet sacrifyiss,
Or offerand holocast wald pryiss,
I sowld thame gif, bot thow dēnyiss
Sic to ressaif in gre;
For thy oblatioun, Lord, it lyiss
In humill hairt, contreit alwyiss;
Pēnens of spreit thow nolt despyiss:
Lord God, deliuer me.

Sweit Lord, to Syon be suave,
And strenth the wallis of thy conclave,
Jerusalem, thy haly grave,
Quhilk makis ws ransome fre;
This sacrifice than thow salt have
Off thy just pepill, and ressave
Thair laill trew hairtis w^{t} all the lave:
Lord God, deliuer me.

52. Supplied by Dr Laing from an old version. In the MS. the line is unintelligible.

Gloir to the Fader he aboif
Gloir to the Sone for our behoif,
Gloir to the Haly Spreit of loif
In trenefald vnitie;
As wes, is, salbe ay, but roif,
Ane thre, and thre in ane, to proif
Thy Godheid nevir may remoif:
Lord God, deliuer me.

FINIS Q. SCOTT.

NOTES

NOTES.

I.—ANE NEW ȝEIR GIFT TO THE QUENE MARY, QUHEN SCHO COME FIRST HAME, 1562.

[B. MS.; Evergreen, vol. ii. pp. 3-15; Hailes, pp. 194-201; Sibbald, vol. iii. pp. 117-123; Laing; H.C.T.; Glasg. Ed.; Mackean.]

THIS poem is the longest, and by far the most important, in the collection. Its value, however, does not lie in its poetry, but in its fidelity as a picture of the past. In loyal and respectful language the poet offers his tribute of greeting to the young queen, and in frank and fearless lines tells her what her people expect and deserve at her hands; counsels her as to the wise ordering of her Court; and unsparingly denounces the immorality and rapacity of the clergy, and the no less scandalous conduct of the nobility in impropriating the lands and revenues of the Church. He implores her "to punisch Papists," and condemns the sinful and idolatrous practices and mummeries of a bloated priesthood. At the same time he declines to express an opinion on points of dogma and ritual, and while evincing a leaning towards the party of the Reformation, deplores the continued prevalence of the sin of covetousness, which the change in religion had been powerless to eradicate. The picture he presents of the miseries and hardships of the people is a sad and gloomy one; but its perfect trustworthiness is established by the testimony of Gavin Douglas, Sir David Lyndsay, Sir Richard Maitland, Knox, Lauder, and other contemporary authorities. The remedies he proposes for the amelioration of their condition—clemency, stable laws dispensed without fear or favour, and considerate treatment of all—prove him to have been a man of sound sense, political sagacity, and patriotic feeling; while his kindly wishes for the speedy and auspicious

7. *Maist of pryce*=most valued, most dearly prized.
10. *Peax*=peace. Lat. *pax;* Fr. *paix.*
11. *Rewle þe rod*=direct or wield the rod, hold sway.

> "Think ȝe with ressoun thay suld *reule the rod,*
> With double murther maid vs all ado?"
> —'Sat. Poems,' xii. ll. 34, 35.

14. *Areir*=behind, in the background, out of the way. Fr. *arrière.*

> "All eirdlie joy and mirth I set areir."
> —Henryson, 'Test. of Cresseid,' l. 355.

25 *seq. Found on þe first four vertewus cardinall,* &c. Cf. Lyndsay—

> "Tak manlie curage and leif thyne insolence,
> And use counsale of nobyll dame Prudence;
> Founde thee firmelie on Faith and Fortytude;
> Drawe to thy courte Justice and Temperance,
> And to the Commonweill have attendance."
> —'Ane Exhortatioun to the Kingis Grace,' ll. 1064-1068.

26. *Force*=fortitude.
27. *Applaud to*=praise, favour. Cf.—

> "To palȝardy applawddis."
> —Poem xxxiv. l. 82.

33. *Cast*=throw aside.
35. *Attingent*=bordering on, near to. Lat. *attingere.*
41. *Stabill*=establish, strengthen. So also in l. 163.
44. *Betuix kirkmen and temporall men dois mufe*=which prevail between kirkmen and laymen who enjoy the temporalities.
45. *The pulling doun of policie reprufe*=forbid the destruction of Church property. The allusion is to the wanton demolition of monasteries, cathedrals, &c., by the early Reformers. Cf. 'The Lamentatioun of Lady Scotland'—

> "Particular weill hes spulȝeit policie."—L. 82.

46. *Perqueir*=accurately, regularly, uprightly.
53. *Lymmer lawdis and litle lassis lo*=forward lads and little girls of low degree. I take *lo* as an adjective here, as it is in Scott's manner to place an adjective both before and after the substantive. Cf. the following: *fragrant flour formois,* i. l. 217; *dowble dasy deir,* ib. l. 222; *lusty lady gent,* ii. l. 3; *monebrunt madȳis myld,* iv. l. 65; *sober wemen small,* vi. l. 7; *fragrant balme suaif,* vii. l. 29; *proper persoun small,* x. l. 46; *lusty lady schene,* xiii. l. 15; *prefulgent visage*

bricht, xiv. l. 2; *waistit wowbattis rottin*, xxxiv. l. 94. It may, however, be read as an interjection, as in l. 213 *infra*.

57-64. *Bot wyte the wickit pastouris*, &c. The immorality of the clergy exceeded all bounds, and furnished a fertile theme for the satirists of the time. Compare the following,—a few out of many references to this unsavoury subject:—

"Sum Personis hes at thare command
The wantoun wencheis of the land;
Als thay have gret prerogatyffis,
That may depart ay with thare wyffis
Without divorce or summondyng,
Syne tak ane uther but weddyng;
Sum man wald thynk ane lustye lyfe,
Ay quhen he lyst, to chenge his wyfe,
And tak ane uther of more bewtie:
Bot Secularis wantis that lybertie,
The quhilk ar bound in mariage;
Bot thay, lyke rammis in to thair rage,
Unpissilit rynnis amang the yowis,
So lang as Nature in thame growis."
—Lyndsay, 'Ane Dialog,' ll. 4690-4703.

"All the Prelats of this natioun,
For the maist part,
Thay think na schame to have ane huir,
And sum hes thrie under thair cuir:
This to be trew, Ile yow assuir,
Ye sall heir efterwart."
—Lyndsay, 'Ane Satyre,' ll. 253-258.

"The bishop wald not wed ane wife,
The abbot not perseuane,
Thinkand it was ane lustie life
Ilk day to haue ane new ane,
In euery place an uncouth face
His lust to satisfie.
Hay trix, trim goe trix, vnder the greene-wod-tree.

The parson wald nocht haue an hure,
Bot twa, and they were bony;
The viccar, thoght he was pure,
Behuifit to haue as mony.
The parish priest, that brutall beist,
He polit them wantonly.
Hay trix, trim goe trix, vnder the greene-wod-tree."
—'Scotish Poems of the XVI. Century,' vol. ii. p. 193, ed. Dalyell.

59. *Traik*=business, trade. Fr. *trafiquer, troquer*.

62. *Chop and change*. See 'Sat. Poems,' xxxv. l. 36, and note on p. 165 of vol. ii.

65, 66. *Thai brocht þair bastardis, wt þe skrufe thai skraip,*
To blande þair blude wt barrownis be ambitioun.

Cf. Lyndsay. Temporalitie speaks :—

"The Prelats dochtours of this natioun
Ar maryit with sic superfluitie,
Thay will nocht spair to gif twa thowsand pound
With thair dochtours, to ane nobill man."
—'Ane Satyre,' ll. 3188-3191.

And again, Spiritualitie speaks :—

"Howbeit I dar nocht plainlie spouse ane wyfe,
Yit concubeins I have had four or fyfe,
And to my sons I have givin rich rewairds,
And all my dochters maryit upon lairds."
—Ibid., ll. 3375-3378.

So scandalous had the conduct of the clergy become in regard to these mercenary marriages, that Sir David Lyndsay proposed that it should be enacted that—

"From this day forth our Barrouns temporall
Sall na mair mix thair nobil ancient blude
With bastard bairns of stait Spirituall :
Ilk stait amang thair awin selfis marie sall :
Gif nobils marie with the Spiritualitie,
From thyne subject thay sall be, and all
Sal be degraidit of thair Nobilitie."
—Ibid., ll. 3940-3946.

Skrufe=pelf, wealth *scraped together* by exaction.

67. *Thai purchest þithles þardonis fra þe Paip*, &c. Pardons could be obtained from the clergy and lazy scoundrels known as "Rome-raikers," who filled their coffers by disposing of their worthless wares to simple and credulous people. Cf. Sempill—

"Than was I Legat licent be the Paip,
With dispensationis, sawis for euerie sair ;
To eik my pois I leit thame pas gude chaip ;
By quha sa wald, I wantit na sic wair."
—'The Bischoppis Lyfe and Testament,' ll. 105-108.

73-80. *Thai lost baith benefice and pentioun þat mareit*, &c. Cf. Lyndsay—

"The Pope defendis his tradition
Be flammand fyre without remissioun :
Quhowbeit men breik the law divyne,
Thay ar nocht put to so gret pyne
For huredome nor idolatrye,
For incest nor adulterye ;
Or quhen young virginnis ar deflorit,
For sic thyng men ar nocht abhorit ;
Bot quho that eitis flesche into Lent
Ar terriblye put to torment ;

And gyf ane preist happinnis to marye,
Thay do hym baneis, cursse, and warye,
Thocht it be nocht aganis the law
Of God, as men may cleirlie knaw."
—'Ane Dialog,' ll. 4638-4651.

And Lindsay of Pitscottie—"Likewise Mr Norman Galloway was condemned and burnt. I know no cause wherefore, but because he was in the East land and came home and married a wife, contrary to the form of the Pope's institution, because he was a priest; for they would thole no priest to marry, but they would punish and burn him to the dead; but if he had used ten thousand whores he had not been burnt."—'History of Scotland,' p. 236; ed. 1778.

"In the end of February the queen, governor, cardinal, and lords held a convention in St Johnstoun. There they caused hang four honest men for eating of a goose on Friday."—Ibid., p. 293.

Goodall, in 'An Examination of the Letters said to be written by Mary, Queen of Scots, to James, Earl of Bothwell' (vol. i. p. 232), discredits this last statement by Pitscottie, and says, "This story let any man believe who lists." There need be no doubt about the matter; for Pitscottie had every opportunity of obtaining information, and we have the express testimony of Sir David Lyndsay and Alexander Scott that such was the punishment inflicted on those who partook of flesh on forbidden days.

74. *Fyrefangit*=seized by the fire; burnt as heretics.

75. *Miscareit*=misled, seduced.

79. *Menȝe*=company, swarm, lot. O.F. *maignee.*

81. *Lute*=let. "They let their followers pray to stocks and stones, and coloured prints whose meaning they understood not; they bade them beck and bow to dead men's bones," &c.

86. *Sanct Blais.* Concerning this saint see 'Legends of the Saints,' vol. i. pp. 361-372 (S.T.S.) Women used to swear by St Blais: Chastitie says—

"Marie, Chastitie is my name, be Sanct Blais."
—Lyndsay, 'Ane Satyre,' l. 1347.

And the Sowtars Wyfe—

"Then help me for to kilt my clais,
Quhat gif the padoks nip my tais?
I dreid to drown heir, be Sanct Blais,
Without I get support."
—Ibid., ll. 1388-1391.

Sanct Boit. Lord Hailes says, "Sanct Boit is probably an obscure saint called *Boythan*, here chosen on account of the alliteration."—'Ancient Scottish Poems,' p. 360.

Blait bodeis ein to bleir=to impose on the credulity of the simple. *Bleir*=blur, blind. See 'Sat. Poems,' vol. ii. p. 109.

89. *Tvme trentalis*=empty Masses for the dead; useless liturgies. A *trental* was a service of thirty Masses for the benefit of souls in purgatory.

"And so befell that on a day this frere
Had preched at a chirche in his manere,
And specially aboven every thing
Excited he the peple in his preching
To trentals."
—Chaucer, 'The Sompnoures Tale,' ll. 5-9.

"And with gret blys bury we sall your bonis,
Syne trentalls twenty trattyll all at onis."
—Lyndsay, 'The Papyngo,' ll. 694, 695.

"They whilome used duly everie day
Their service and their holie things to say
At morne and even, besides their anthemes sweete,
Their penie Masses and their Complynes meete,
Their Diriges, their Trentals, and their shrifts,
Their memories, their singings, and their gifts."
—Spenser, 'Mother Hubberds Tale,' ll. 449-454.

"I'll make amends with marriage,
And satisfy with trentals, dirges, prayers,
The offended spirit of the wrongëd king."
—'Lust's Dominion,' Act v. sc. i. (1657).

90. *And daisit him wt daylie darigeis*=and drove him stupid with daily dirges. For *daisit* Lord Hailes has *daifit* (deaved), in my opinion a preferable reading, but the MS. is against it. *Dargeis* I have altered to *darigeis* for the sake of the rhythm. Cf. Lyndsay—

"Adew the daylie dolorous derigeis."
—'Ane Dialog,' l. 4777.

Lord Hailes, who in his endeavour to improve the rhythm is followed by Laing, reads—

"And daifit him with [thair] daylie dargeis,"

which is little improvement on the original catalectic line.

91. *Owklie abitis*=weekly obits or services for the dead.

92. *Mantand mort mvmlingis*=stammering mumbled intercessions for the dead.

94. *Smeir.* It is usual to smear sheep with a mixture of tar, grease, and other ingredients as a means of defending them from the cold and destroying the vermin that are apt to lodge among the roots of the wool. Christ's "sillie scheip" were smeared, as it were, with trentals, dirges, obits, &c., in accordance with the teachings of the priests, with a view to their being rendered devil-proof.

95. *To ceis*, used transitively, "to put an end to."

97. *With mes nor matynes nowayis will I mell.* Scott wisely decides to preserve a respectful silence on matters regarding which the queen's opinions and sentiments were well known; and, while professing his inability to deal with weighty matters of dogma, takes occasion to commend a spirit of forbearance and loyalty to truth. Cf. Pope—

> "For modes of faith let graceless zealots fight;
> He can't be wrong whose life is in the right."
> —'Essay on Man,' Epist. iii. ll. 305, 306.

101. *Dowtis to discus for doctouris ar devyne*=the discussion and settlement of doubtful points should be left to Doctors of Divinity. Cf. line 171.

109. *Wordis w*ᵗ*out werkis availȝeis no*ᵗ *a cute.* Cf. Lauder—

> "So quhen ȝour werks dois with ȝour wourds aggre,
> No dout ȝe sall the Father glorefie."
> —'Ane Godlie Tractate,' ll. 648, 649.

113-116. *The epistollis and evangelis now ar prechit*
But sophistrie, or ceremoneis vaine.

Similarly the author of 'The Lamentatioun of Lady Scotland':—

> "I grant the word of God is trewlie preichit,
> And in the schuills exercise trewlie teichit."
> —'Sat. Poems,' vol. i. p. 232.

117, 118. *Bot in sum hartis is gravit new agane*
Ane image, callit cuvatyce of geir.

Cf. Henryson—

> "Se how this cursit syn of cuvatys
> Exylit hes bayth lufe, lawtie, and law:
> Now few or nane will execute justice,
> In falt of quhome the pure man is ouerthraw."
> —'The Dog, the Scheip, and the Wolf,' ll. 155-158.

And Lauder—

> "The Mes, that Idoll, praysit be God, is past;
> Bot Cuvatyce, the quhilk is cum in last,
> Is the worst Idoll of the twa, be fer."
> —'Ane Godlie Tractate,' ll. 600-602.

121. *For sum ar sene at sermonis seme sa halye*=for some who are seen, &c. Laing without the slightest occasion altered *ar* to *quhen.* Instances of the omission of the relative are of frequent occurrence in these poems.

125. *Ruging and raifand vp kirk rentis lyke ruikis.* The Commons

had suffered much at the hands of the clergy of the ancient Church. Cf. Douglas—

"Quhay ar wirkaris of this weir, quha walkynaris of wa,
Bot incompetabill clergy that Cristyndome offendis?
Quha revis, quha ar riotus, quha rakles, bot tha?
Quha quellis the puyr commonis bot kyrkmen? weill kend is
Thar is na stait of thar stile that standis content;
Knycht, clerk, nor common,
Burges nor barroun,
All wald haue vp that is dovne,
Weltrit the went."
—'Eneados' viii., Prol., vol. iii. p. 146, ll. 1-9.

And Sir David Lyndsay says—

"How Prelats heichtis thair teinds it is weill knawin,
That husbandmen may not weill hald thair awin."
—'Ane Satyre,' ll. 2573, 2574.

But that the people were often more grievously oppressed by their temporal masters than they had been by the prelates is clearly attested by writers of the time. Sir Richard Maitland says—

"Sum comounis, that hes bene weill stakit
Vnder kirkmen, ar now all wrakit,
Sen that the teynd and the kirk landis
Came in grit temporall mennis handis.
Thai gar the tennentis pay sic sowmes
As thai will ask; or, quha ganestandis,
Thai will be put sone fra thair rowmes."
—'Aganis Oppressioun of the Comounis,' ll. 15-21.

Ruging and raifand=tearing and riving; ruthlessly impropriating. Laing has *raisand.* But the phrase *rug and rive* is constantly met with; *rug and raise* never, so far as I know.

"The ravin began rudely to rug and rive."
—Lyndsay, 'The Papyngo,' l. 1148.

127. *To kis w^t^ Chauceris kuikis*=to compel to herd with knaves and thieves; to banish from decent society. *To kis*=to cause to kiss or fraternise. *Chauceris.* Hailes, Laing, and Mackean read *Chanteris.* But *Chauceris Cuik* was an expression used to designate a thief or dishonourable person. Montgomerie applies it to Polwart in 'The Flyting'—

"Thy scrows obscure are borrowed fra some buike;
Fra Lyndsay thou tooke; thou'rt *Chaucers cuike,*
Ay lying like a ruike gif men wald not skar thee."
—Ll. 112-114.

"Cuiks" as a class were held in bad repute, as witness the following references to them in Sir David Lyndsay—

"Lustie ladyis, that your libellis lukis,
My cumpanie dois hald abhominable,
Commandand me *beir cumpanie to the cukis;*
Moist lyke ane devill thay hald me detestable;
Thay baneis me, sayand I am nocht able
Thame to compleis, or preis to thair presence."
—'The Answer to the Kingis Flyting,' ll. 8-13.

"With coit unclene
Clame kynrent to sum cuke."
—'The Papyngo,' ll. 1183, 1184.

137 *et seq. Pure folk ar famist*, &c. Cf. Lyndsay—

"Thir pure commouns, daylie, as ye may se,
Declynis doun till extreme povertie:
For sum ar hichtit sa into thair maill,
Thair winning will nocht find them water kaill.
How Prelats heichtis thair teinds it is weill knawin,
That husbandmen may not weill hald thair awin;
And now begins ane plague, amang them new,
That gentill men thair steadings taks in few:
Thus man thay pay greit ferme, or lay thair steid,
And sum ar plainlie harlit out be the heid,
And ar distroyit, without God on thame rew."
—'Ane Satyre,' ll. 2569-2579.

And Lauder—

"The pure plewmen and laubouraris of your lands,
Quhen tha haue nocht to fill ȝour gredie hands,
Quhair ȝe can spye ane man to geue ȝow mair,
ȝe schute thame furth, syne puts ane vthir thair.
Howbeit the first haue Barnis aucht or nyne
ȝe tak no thocht, thocht man and all sulde tyne;
Within few ȝeris ȝe herye him also,
Syne puts him furth; to beggin most he go:
Thus schift ȝe our into most gredie wyse,
The quhilk ane uengeance from þe Heauin cryis."
—'Ane Godlie Tractate,' ll. 528-537.

See also Sir R. Maitland's 'Aganis Oppressioun of the Comounis,' *passim;* Sir David Lyndsay's 'Ane Dialog,' ll. 5701-5714; and "The Lamentatioun of Lady Scotland," ll. 243-274, in 'Satirical Poems of the Time of the Reformatioun,' vol. i. pp. 234, 235 (S.T.S.)

142. *Bot nevir wᵗ mynd to gif þe man his meir.* "His meir"—a tenant's most valuable possession—may be understood here in a general sense: "his own;" "what of right belonged to him." The expression is of common occurrence:—

"Jok Uponeland that tyme did mys his meir."
—Lyndsay, 'The Papyngo,' l. 541.

"Gude Matchewell had mist his meir."
—Sempill, 'The Bischop of St Androis Lyfe,' l. 80.

143. *Lang* = frequent, prevalent: *kend* = well-known, common, usual.

145 *et seq.* *Perchance they may be ... and untetowme*, &c. The Reformers had been anticipating many beneficial changes from the new order of things. Tenants thought they would have their holdings on easier terms and obtain relief from the payment of tithes and other burdens that pressed heavily upon them: while the ministers expected the tithes to be appropriated to their own uses and necessities. See Davidson's "Ane Mariall Talking betuix a Clerk and ane Courteour" in "Sir D. Lyndsay's Poems," vol. i. pp. 296-324. But the nobility in great part, "perceaving to their carnall liberty and warldly commodity somquhat to be impaired thereby," flouted these new-fangled ideas as "devout imaginationis."

Knox, speaking of the nobility who had got the Church property into their hands, says: "Sum wer licentiates; sum had gredily grippit the possessions of the Kirk: and uthers thocht they wald not lack their parte of Christ's erle. . . . Thare war nane within the Realme more commendit to the puir Ministeris thane war they that had the grimest rentes of the Kirkes."—"History of the Reformation," pp. 250, 251: ed. 1732.

150. *Ane* = drive. Icel. *aka*.

156. *Lymit* = either "daubed," "smeared"—Lat. *lutare*, to bedaub with mire; or "stained"—Icel. *litka*, to dye. Hailes and Laing read *dymit*. The Transcript of the Hunterian Club has *byttit*. Hailes in his Glossary says, "probably an error for *knyttit*." The initial letter in the MS. is blurred; but the sense and the alliteration alike require the reading in the text.

174. *To saw and schaw* = to sow and reap.

177-192. *Lat all thy realme*, &c. Compare with these stanzas the following from Sir R. Maitland's Poem "In Honour of the Quenis Maryage to the Dolphin of France" (1558):—

"All lustie vowaris and bardie chevaleiris,
Go dress your hors, your harnes, and your geiris,
To rin at listis, to just, and to turnay,
That it may come into your ladeis eariis
Quha in the feild maist valiantlie him beiris;
And ye, fair ladeis! put on your best arrayis:
Requeist young men to ryd in your levray,
That for your sak thai may break twentie speiris,
For luife of you, young lustie ladeis gay.

. . . . . .

Ye lordis all and barownes of renowne,
And all estaittis in this natioune,
Mak great triumphe, mak banquet and gude cheir,
And everilk man put on his nuptiall goune:
Let it be sein into the burrows-towne
That in your coffaris hes lyin this monie yeir;

Sen that your Quein hes chosin hir ain feir,
Ane potent prince for to mantein yowr crowne,
And interteinie yow in peax and weir."
—Ll. 10-18, 37-45.

177, 178. *Latt all thy realme be now in reddines*
With coistlie clething to decoir thy cors.

=Let every one be ready to turn out in holiday attire to do honour to thy person. Lord Hailes, who is followed by Mackean, takes *cors*=the cross in the market-place. Cf., however, the lines italicised above.

182, 183. *Enarmit knychtis at listis wᵗ scheild and speir,*
To fecht in barrowis bayᵗ on fute and hors.

Tournaments were exceedingly popular in the fourteenth, fifteenth, and sixteenth centuries. See introductory remarks to next poem. *Barrowis*=barriers or lists for the combatants.

"The tailȝour on the barrowis blent.
. . . . . .
Bot quhen he on the barrowis blenkit,
The telȝouris hairt a littill schrenkit."
—Dunbar, 'The Turnament,' ll. 19, 28, 29.

Rolland has *barrace*—

"The time hes bene I wald haif run ane race,
And brast ane speir in mid of the Barrace."
—'The Court of Venus,' Bk. iv. l. 693 (S.T.S.)

185. *Belyffe*=forthwith. A.S. *bi life*, lively, quickly.

188. *Rowtis of þe rankest*=crowds of the grandest.

190. *To sneir*=to move swiftly, to scud, to career. Icel. *snara;* A.S. *snyrian.* Lord Hailes thought *sneir* an error for *steir.*

193-200. *Giffe sawis be suth*, &c. The prediction contained in this stanza is found in a collection of Ancient Scottish prophecies printed by Andro Hart in 1615. It there appears under the name of *Thomas Learmonth* or *Thomas the Rhymer*, and is as follows :—

"Or who shall rule the isle of Britane
From the north to the south sey?
A French queen shall beare the sonne
Shall rule all Britaine to the sea,
Which of the Bruces blood shall come
As neere as the nynt degree."

This prediction has been proved by Lord Hailes to have been turned from its original purpose and applied to the succession of James VI. The basis of it is to be found in the prophecies of Berlington, also printed in Hart's collection :—

"Of Bruces left side shall spring out a leafe,
As neere as the ninth degree,
And shall be fleemed of faire Scotland,
In France farre beyond the sea.

And then shall come again ryding,
With eyes that many men may see,
At Abertadie he shall light
With hempen heiters and horse of tre.

. . . . . .

However it happen for to fall,
The lyon shall be lord of all
The French quen shall bearre the sonne
Shall rule all Britainne to the sea:
Ane from the Bruces blood shal come also
As neere as the ninth degree.

. . . . . .

Yet shal then come a keene knight over the salt sea,
A keene man of courage and bold man of armes,
A dukes son dowbled [dubbed], a born man in France,
That shall our mirths augment and mend all our harmes,
After the date of our Lord 1513 and thrice three thereafter,
Which shall brooke all the broad isle to himself,
Between 13 and thrice three the threip shall be ended:
The Saxons shall never recover after.'

"There cannot," says Sir Walter Scott, "be any doubt that this prophecy was intended to excite the confidence of the Scottish nation in the Duke of Albany, regent of Scotland, who arrived from France in 1515, two years after the death of James IV. on the fatal field of Flodden. The regent was descended of Bruce by the left, *i.e.* by the female side, within the ninth degree. His mother was daughter of the Earl of Boulogne, his father banished from his country—'fleemed of faire Scotland.' His arrival must necessarily be by sea, and his landing was expected at Aberlady, in the Frith of Forth. He was a duke's son, dubbed knight; and nine years from 1513 are allowed him, by the pretended prophet, for the accomplishment of the salvation of his country and the exaltation of Scotland over her sister and rival. All this was a pious fraud to excite the confidence and spirit of the country."—'Minstrelsy of the Scottish Border.'

On this foundation was built up the prophecy recorded in this poem by Alexander Scott. The forgery must be patent to every one who takes the trouble to compare the tenor and language of the two predictions. Berlington's prophecy had lost its significance, and the later one was called into being by Mary's union with the Dauphin. The actual date of its promulgation cannot now be ascertained, but the mention of it in this piece proves that it was current in 1562.

"At that period," says Lord Hailes, "Elizabeth, queen of England, was thirty; Mary, the next heir, twenty, and surely the most likely woman of the two. Besides, foreigners were apt to consider the title of Queen Elizabeth as principally depending on possession; and Roman Catholics were apt to consider her as an usurper. In such circumstances it was not very venturous to assert that the progeny of Mary had a fairer chance of reigning in England than the progeny of

Elizabeth. It was no more than prophesying on the side of the *odds;* and yet some person, by pretending to foretell what was most likely to happen, has stamped the character of supernatural intelligence on *Thomas the Rhymer.*"—'Ancient Scottish Poems,' p. 362.

Archbishop Spottiswood, an able prelate, and a learned but credulous historian, was a firm believer in the authenticity of the Rhymer's prophecies; and he mentions the one in question as especially deserving of admiration for "having foretold, *so many ages before,* the union of the Kingdoms of England and Scotland in the ninth degree of the Bruce's blood"!—'Hist. of the Church of Scotland,' p. 47; ed. 1677.

204. *Lustie liberos*=vigorous children.

206. *Blyth as bird on breir*=happy as bird on bough.

> "Now dolorus, now blyth as bird on breir."
> —Henryson, 'The Paddock and the Mous,' l. 165.

Breir=a bush or shrub, a briar. A.S. *brér;* Gael. *preas.*

209-216. *Prudent, maist gent, tak tent,* &c. These cramped and crabbed lines may be freely paraphrased: "Wise and noble lady, give heed, and impress on your mind the words in this poem, with firm resolve to look them fairly in the face, inasmuch as they are the utterances of a subject who is not afraid to speak frankly, but who with steadfast loyalty would benefit your majesty. Since, therefore, you are now in a position to do so, take, cherish, keep, and engrave them on your heart. So do, that with this glad year may begin for you a lengthened reign crowned with honour, prosperity, and peace."

211. *To bar on far fra bawrdis*=to avoid jesting (Jamieson), to speak seriously. *Bawrdis,* MS.; *bowrdis,* Hailes.

214. *Swaif.* Either "kiss," "receive cordially," "cherish"—Lat. *suaviare;* or adv. "benignly," "cordially"—Fr. *suave.*

215. *For prow*=for reward or recompense. *Prow,* profit (J.)—Fr. *prou.*

217 *et seq.* *Fresch, fulgent, flurist, fragrant flour formois,*
Lantern to lufe, of ladeis lamp and lot, &c.

Cf. the following—

> "Lanterne of lufe, and lady fair of hew,
> O perle of pryce, most precius and preclair,
> O dasy dulss, gayest þat evir grew,
> Off every wicht most sueit and singulare.
> O flour delyce most flurisand and fair,
> Vnto þis taill, sueit turtor, thow attend,
> My thirlit hairt, so law in to dispair,
> Vnto thy mercy I meikly me cõmend."
> —Steill, in Bannatyne MS., fol. 235ᵇ.

> "Fair Phebus, lanterne and lamp of licht."
> —Henryson, 'Test. of Cresseid,' l. 197.

"O lovesome lady, lamp of light,
Freshest of flouris fair."
—Montgomerie, 'Misc. Poems,' xxxvi. ll. 1, 2.

218. *Lot*=lote or lotus, lily. The name *lotus* is given to several species of water-lily, notably to the lily of the Nile—the rose of ancient Egypt, the favourite flower for wreaths and garlands, and highly esteemed for its delightful fragrance. Perhaps there is an allusion to the *fleur-de-lis*. See l. 2. Lord Hailes thought *lot* was for *laud*, praise—an almost impossible conjecture, one would have thought.

221-224. *Noblest nato*r, &c. "Noblest nature, fostering nurse, sweet double daisy dear, deign to receive this poor effusion sent by your humble servant, Alexander Scott, who prays that Almighty God may grant your Grace a happy year."

Nurice to nurtour. Cf. Henryson—

"Nureis to all thing generabill."
—'The Test. of Cresseid,' l. 171.

Not=note, take notice of. The latter half of l. 221 is printed in all the editions of Scott—

"Nurice to nurtour not,"

and was relegated by Lord Hailes to the list of unintelligible passages appended to his collection of 'Ancient Scottish Poems.' By punctuating as in the text the obscurity vanishes, and the grammatical construction of the lines immediately following becomes clear. The difficulty arose from the spelling—"not" for "note." Cf. "lot" for "lote" in l. 218. In the MS. the poet's name, written "Scott" in l. 223, appears as "Scote" in Poem xxxiv. l. 152. All through these poems the spelling is very arbitrary.

224. *Greting*=praying, entreating. *Greit* or *grete* in Scotch, *grate* in Middle English, in the sense of supplicate, is common—

"The gude wyffe, gruling befor God, gretis eftir grace."
—Douglas, 'Eneados' vii., Prol., vol. iii. p. 143, l. 12.

"Grange wold not grate for grace, no burden he wold beare,
Whose horye head, expert in warrs, did bred the courtyers feare."
—'Randolphes Phantasy,' ll. 183, 184; in 'Sat. Poems' (S.T.S.)

II.—THE JUSTING AND DEBAIT VP AT THE DRUM BETUIX WĀ ADAMSONE AND JOHINE SYM.

[B. MS.; Evergreen, vol. ii. pp. 175-185; Sibbald, vol. iii. pp. 137-143; Laing; H.C.T.; Glasg. Ed.; Mackean; Eyre-Todd, 'Scottish Poetry of the XVI. Century,' pp. 221-228.]

The origin of Jousts and Tournaments has been a matter of dispute among archæologists. Some would trace their institution to the *ludus Trojæ*—the famous Trojan sports rendered familiar to us by Virgil in the 5th Book of the 'Æneid'—a theory as fanciful as that of those who would identify the mediæval orders of knighthood with the *ordo equester* of old Rome. Lord Lyttleton thinks that Tilts and Tournaments were first introduced into Germany by the Emperor Henry, surnamed the Fowler, who died in 936 (Life of Henry II.); while the Chronicle of Tours for the year 1066 ascribes the invention of them to Geoffry de Preuilly, a baron of Anjou.[1] It is perhaps impossible to determine the question with certainty. Suffice it to say, that after the latter date the taste for these pastimes spread with great rapidity, and that they were soon prevalent all over Christendom. As a sport and means of military training the Tournament was admirably suited to a warlike era, and exercised a remarkable influence over nations in their transition from barbarism to civilisation. The historian Gibbon considered that "impartial taste must prefer a Gothic tournament to the Olympic games of classic antiquity." ('Decline and Fall,' cap. lviii.)

In the contests the knights generally charged each other on horseback, and in the event of a cavalier being unhorsed, the combat was frequently continued on foot. It was the custom to fight with blunted lances or swords, but the ordinary weapons of war were sometimes used by cavaliers who were ambitious of signal honour and fame. The tournament was presided over by a lady, who, as Queen of Beauty, bestowed the prize on the victorious knight. Advancing, he saluted her and her two attendants, and accepted the guerdon from her hand with becoming reverence. These knightly combats attained their greatest popularity in the thirteenth and fourteenth centuries; and though at first discountenanced by the Church, were subsequently viewed by the priesthood with some degree of favour. After a time they again fell under the ban of the Church, and though in the fifteenth and sixteenth centuries they still held their ground, social life and manners in Europe had by that time undergone such a change that the sport was continued only as a splendid pageant or popular amusement. In spite of the fact that the weapons were in most cases

[1] Gaufridus de Pruliaco, qui Torneamenta invenit, &c.—Chron. Turon., 1066.

rendered comparatively innocuous, many a one met his death in these encounters. The sad fate of Henry II. of France, who, at the marriage of his daughter Elizabeth to the King of Spain, was desirous of breaking a lance with the Comte de Montgomerie, and died in consequence of a wound from the broken spear-shaft of his antagonist, led to the abandonment of the tournament. Few attempts have been made to resuscitate the once famous pastime, the spirit of which, however, to some extent survives in the modern duel. It may be noted that a splendid pageant representing the mediæval tournament was given at Eglinton Castle in 1839, under the auspices of Archibald William Montgomerie, 13th Earl of Eglinton, at which Lady Seymour presided as Queen of Beauty, when many of the visitors entered the lists and enacted the part of ancient knights.

Noble and knightly though they were esteemed, and pleasing beyond most other exhibitions to enthusiastic spectators, the encounters of Joust and Tournament became at an early period a source of ridicule among thoughtful men, and furnished a fruitful theme for the satiric muse. The earliest extant burlesque of these exhibitions is "The Turnament of Tottenham; or the Wooeing, Winning, and Wedding of Tibbe, the Reeves daughter there." The MS. in which it is found is said to have been written in 1456. The knights are represented by a number of clowns who go through the mock parade according to the rites of chivalry—the courtly challenge, the pompous preparations, the solemn vows of knights of high degree. They are summoned to the field by the blast of wooden trumpets, tilt on cart-horses, fight with rakes and flails, and for armour have wooden bowls and riddles, and saucepan lids. In conception and execution the farce is simply exquisite. Time has failed to dim the brightness of its humour or blunt the keen edge of its satire. It has been aptly termed "The High Life below Stairs of Chivalry." Dunbar has given us "The Justis between the Tailȝeour and the Sowtar," and Lyndsay "The Justing betuix James Watsoun and Jhone Barbour, Servitouris to King James the Fyft." Both of these are inferior in merit to Scott's "Justing and Debait betuix Adamson and Sym"—a piece generally considered to have been written in imitation of "Chrystis Kirk on the Grene." It is in the same measure, and displays a good deal of the quaint humour and raciness characteristic of the earlier poem. But in variety of incident, delineation of character, and realistic force, it falls far short of its prototype.

The bravado of the combatants, the eager crowds assembled to witness the encounter, the blunt wooden spears, the vow of chivalry taken on the peacock, the feast with its cake and venison and wine, the prowess of Sym and the poltroonery of his antagonist, the cantering on the rough hillside, the mishap to Sym from the foundering of his horse, and Adamson's terror lest he should meet with a similar disaster, the popular persecution of the coward, the barren result of

the meeting, and the disappointment of those who had come "to se the stryfe," are all described with great spirit and vivacity. There is a little obscurity in one or two passages, but, taken as a whole, "The Justing and Debait" is a clever poem; and in the animated description and forcible delineation of the characters there is much to interest and amuse. Several passages cannot fail to recall to older readers the humours and foibles of a bygone day, familiar to them in the gatherings at local sports and races, and at horse-marts and hiring fairs.

7-9. *Hercules . . . dang the devill of hell wt hornis.* In allusion to the descent of Hercules to the under world, whence he dragged the monster Cerberus to the upper air. To the Scottish mind the transition from the three-headed hound to "Auld Hornie" was an easy and a natural one.

10. *The Drum*, now Somerville House, near Dalkeith.

12. *The dowsy peiris.* "Les douze pairs," the twelve peers or paladins of Charlemagne. The expression occurs in a variety of forms:—

> "And tho that beare bowes in their honde
> Of the precious laurer so notable
> Be such as were, I wol ye understonde,
> Noble knightes of the round table,
> And eke the Douseperis honourable,
> Which they beare in signe of victory:
> It is witnesse of their deedes mightily."
>
> —Chaucer, 'The Flower and the Leaf,' vol. iv. p. 257; ed. Bell.

> "Hit was on childermasse day,
> Soþ to segge wiþ outen nay,
> Þat king charles of sein denys
> Wente him to ward parys.
> Hise duȝȝe peres wit him he nam,
> & muche poeple to him kam."
>
> —'The Romance of Otuel,' ll. 55-60.

In 'The Taill of Rauf Coilȝear' we have a still further disguised form—

> "All the worthiest went in the morning,
> Baith Dukis and Duchepeiris,
> Barrounis and Bacheleiris:
> Mony stout man steiris
> Of town with the king."
>
> —Ll. 9-13.

15-20. *To se so stowtly*, &c.="to see these stalwart knights so vigorously urge on their steeds till their bare flanks bleed from the pricking of spurs as sharp and keen as briars."

27. *Doun bett*=beaten or struck down.

28. *Keild*=hurt, felled, killed. The original meaning of the verb

is "to hit" or "strike." Icel. *kolla*, to hit on the head, to strike; M.E. *killen*. See Skeat, s.v. Kill, and note to xiv. l. 5 *infra*.

34. *Bettir knittin*=better built, more compactly formed.

35, 36. *Sym said he sett no*^{t} *by his forss,*
Bot hecht he sowld be hittin.

"Sym said he cared not for his strength," &c. So Dunbar—

> "The Tailȝeour hecht befoir Mahoun
> That he sould ding the Sowtar doun,
> Thocht he wer strang as mast."
> —'The Turnament,' ll. 25-27.

37. *Counter*=encounter, meet in combat. The simple verb is rare.

> "Thow art an Saraȝine, I se be my sicht,
> For to confound our Christin men that *counteris* sa kene."
> —'Rauf Coilȝear,' ll. 871, 872.

38. *Wes bettir sittin*=had a firmer seat in the saddle, was a better horseman. In Dunbar's 'Turnament,' the Tailȝeour "wes nocht weill sittin" (l. 70).

43. *Denteis deir*=costly dainties, expensive delicacies.

44. *On broich*=abroach, on tap; so *on broche*, l. 104. Mr Eyre-Todd erroneously explains *broich* by "foam," as if it were the same word as *broich* (gutt.) or *brothe*, Welsh *broch*. It is from F. *brocher*="to broach," "to spitt"—Cotgr.

46. *Rink*=encounter.

47. *Eikwall*=impartial.

51. *Trincher speiris*=pointless wooden spears. Fr. *tronson, tronçon, tronchon*. Chaucer has *tronchoun*—

> "He foineth on his foo with a tronchoun,
> And he him hurtleth with his hors adoun."
> —'The Knichtes Tale,' C.T., ll. 2617, 2618.

54. *Gyiss*=custom, fashion. Fr. *guise*.

57. *Stall*=stole.

> "Nor frawart Saturn, from his mortall speyr,
> Durst langar in the firmament appeir,
> Bot stall aback ȝond in his regioun far
> Behynd the circulat warld of Jupiter."
> —Douglas, 'Eneados' xii., Prol., vol. iv. p. 80, ll. 7-10.

Styngis=poles, spears. Icel. *stöng;* A.S. *sting*.

> "Some struck with stingis, sum gathered stanis."
> —'Chrystis Kirk on the Grene,' st. xiv. l. 3.

> "Syne all attanis about and on him stert,
> And, with ane scharpit and brint sting of tre,
> Out did we boir and pyke his mekle E."
> —Douglas, 'Eneados' iii., vol. ii. p. 158, ll. 19-21.

Clair=clean away, right off.

62. *Sidder*=place in side or position. Laing has *fidder*.

71. *Fery*=active, nimble.

> "Als fery and als swippir as a page."
> —Ibid. vi., vol. iii. p. 28, l. 24.

75. *Plicht to the powin*=plighted to the peacock. The vows of chivalry were not taken on the Gospels, but on a peacock, pheasant, or other bird of beautiful plumage. "In the Additions to his Annals, Ashmole gives the following account of this vow communicated by a learned friend: 'One of the most solemn vows of knights was that which is termed *the vow of the peacock*. The bird was accounted noble. It was in a particular manner the food of the amorous and the valiant, if we can believe what is said in the old romances of France—St Palaye, Mémoirs sur l'ancienne chevalerie, t. i. p. 185—and its plumage served as the proper ornaments of the crowns of the *Troubadours* or Provençal poets, who consecrated their compositions to the charms of gallantry and the acts of valour.

"'When the hour of making the vow was come, the peacock, roasted and decked out in its most beautiful feathers, made its appearance. It was placed on a bason of gold or silver, and supported by ladies who, magnificently dressed, carried it about to the knights assembled for the ceremony. To each knight they presented it with formality; and the vow he had to make, which was some promise of gallantry or prowess, was pronounced over it.'"—Jamieson, s.v. Powin. The origin of this seemingly ridiculous custom still remains unknown.

81. *Syn*=sun. Laing changed the MS. reading to "sun," but the form "syn" occurs elsewhere.

82. *Raikit*=went. Icel. *reika*, to wander.

> "He rakit till the kyng all richt,
> And halsit hym apon his kne."
> —Barbour, 'The Bruce,' xiii. ll. 524, 525; ed. Skeat (S.T.S.)

> "And other quhilis wald scho raik on raw,
> Or pass tofore the altaris."
> —Douglas, 'Eneados' iv., vol. ii. p. 178, ll. 20, 21.

> "Sum tyme in thee I led ane lustye lyfe,
> The fallow deir, to see thame raik on raw."
> —Lyndsay, 'The Papyngo," ll. 642, 643.

83. *Disione*=breakfast. Fr. *déjeuner*.

93. *Pynd*=punished. A.S. *pínan*, to torment.

97. *Be*=by the time that.

101. *Thai maid thame boun*=they prepared to go; they set off.

102. *Reidwod*=mad, furious. Cf. Montgomerie—

> "Will ran reidwood almaist,
> With wringing and thringing,
> His hands on other dang."
> —'The Cherrie and the Slae,' ll. 934-936.

105, 106. *Thay band vp kyndnes in that toun,*
Nane fra his feir to foche.

"They made a vow there and then that no one should desert his comrade." "Every one swore to stick by his friend."

Foche=shift.

"Riches and rent, we ken, dois not abyde,
Bot flittis and fochis euer to and fra."
—'Sat. Poems,' xl. ll. 41, 42.

108. *Baikin loche*=baked loach. The *loach* or *beardie*, a small river-fish, was esteemed a great delicacy. Jamieson erroneously defines *bakin lotch* "a species of bread, perhaps of an enticing quality." Had the learned compiler of the Scottish Dictionary lived to make the acquaintance of Mr Blackmore's charming romance of Exmoor, he would probably have given a different explanation of it: "My mother had long been ailing, and not well able to eat much; and there is nothing that frightens us so much as for people to have no love of their victuals. Now I chanced to remember that once at the time of the holidays I had brought dear mother from Tiverton a jar of pickled *loaches*, caught by myself in the Lowman river, and *baked* in the kitchen oven, with vinegar, a few leaves of bay, and about a dozen pepper-corns. And mother had said that in all her life she had never tasted anything fit to be compared with them. . . . There are many people, even now, who have not come to the right knowledge what a loach is, and where he lives and how to catch and pickle him. And I will not tell them all about it, because if I did, very likely there would be no loaches left ten or twenty years after the appearance of this book. A pickled minnow is very good, if you catch him in a stickle, with the scarlet fingers upon him; but I count him no more than the ropes in beer compared with a loach done properly."—'Lorna Doone,' chap. vii.

112. *On steir*=astir.

113. *Held him in*=restrained himself, kept back.

115, 116. *Sym to haif bargan*, &c. "Sym could not desist from engaging in the combat, but kept on exciting Will to the encounter."

Blin=stop, desist. A.S. *blinnan*.

"Til he had torned him coud he not blin."
—Chaucer, 'The Chanones Yemannes Tale,' C.T., l. 16639.

"To the Coilȝearis hous baith, or thay wald blin,
The Carll had cunning weill quhair the gait lay."
—'Rauf Coilȝear,' ll. 92, 93.

"She never would blin telling how his grace
Saved her young son from soldiers and from fire."
—'The Death of Robert Earl of Huntington,' Act v. sc. 2 (1601).

127, 128. *" Bettir we bath wer byand hyddis*
And weddir skȳnis at hame."

From which it appears that the combatants were skinners.

132. *To leif in lie*=to live at peace. *Lie*=safety, security; Icel. *hlé.*

" Better but stryfe to leif allane in le
Than to be machit with ane wickit marrow."
—Henryson, 'The Paddock and the Mous,' ll. 157, 158.

" Our folkis than, that warrin blyth and glaid
Of this couth surname of our new citie,
Exhort I to graith housis and life in lie."
—Douglas, 'Eneados' iii., vol. ii. p. 126, ll. 24-26.

135. *Lyth and lym.* See 'Sat. Poems,' vol. ii. p. 75 note.

137. *All the feild*=every one on the ground.

138. *Tuk the fle*=fled, shirked the encounter.

141. *Mok*=gibe.

147. *Rycht no*^{t} *bot a rok*=nothing but a distaff. *Rok*=distaff. Icel. *rokkr.* This word occurs in the tragi-comedy of 'Calisto and Melibæus' (1520)—

" And I with my rock began for to spin;"

and is used by Spenser—

" Sad Clotho held the rocke, the whiles the thrid
By griesly Lachesis was spun with paine,
That cruell Atropos eftsoones undid,
With cursed knife cutting the twist in twaine."
—' The Faerie Queene,' Bk. iv. c. ii. st. 48.

148. *To gar ȝour rumpill reik*=to warm your posteriors. *Rumpill* =rump. Icel. *rumpr;* Swed. *rumpa.*

153. *Ta*=take. A common form.

" Now ilka foull of the firth a fedder sall ta,
And len to the Howlat."
—'The Buke of the Howlat,' ll. 880, 881.

" Off thy vane werk first witnes thow me ta."
—Douglas, 'King Hart,' vol. i. p. 106, l. 13.

154. *Mak it sa twche*=make so much difficulty about it; act so reluctantly.

156. *Huche*=crag, height. Ger. *hügel.*

158. *Bwche*=limb (?).

161. *Braid*=started, rushed, sped. Icel. *bregtha;* A.S. *brædan.* Cf.—

" For veray wo out of his wit he braide."
—Chaucer, 'The Frankeleines Tale,' C.T., l. 11339.

"And with a fall out of hire slepe she braide."
—Ibid., 'The Reves Tale,' C.T., l. 428.

"On syde he bradis for till eschew the dint."
—Douglas, 'Eneados' v., vol. ii. p. 249, l. 12

163. *Funder*=stumble, fall headlong. O.F. *fondrer.*

174. *The hewche he*=the high hill.

175. *Rūmyld*=rumbled, made an uproar. Dut. *rommelen;* Dan *rumle.*

177. *Avairis*=horses. Cf. Burns—

"Yet aft a ragged cowte's been known
To mak a noble aiver."
—'A Dream.'

181. *Gelly*=worthy, pompous. *In a jak*=in a leathern jacket; in a coat of mail.

184. *Baill fell the bern thad bedit*=woe to the man who felt it.

185. *Slak*=glen, declivity, slope.

193. *For falt of law*=for want of proper regulations to compel an encounter.

195. *Wt mony crak & flaw* = "with much brag and bounce," "with much squabbling"; or, perhaps, "with many a scratch and bruise"—the metaphor being taken from a piece of damaged crockery. With vendors of such ware it is a common practice to tap the article they offer for sale and say, "Hear how it rings; it's as soun as a bell; *there's neither a crack nor a flaw in it.*" Hence the phrase "without crack or flaw" came to be applied to anything thoroughly sound.

201. *The may*=the maid, the "lusty lady gent" for whom the "twa freikis" had turned out to do battle. *May*=maid. A.S. *mæg.*

203, 204. *He promeist hir*, &c. He promised to marry her on condition of her allowing him to seduce her.

205. *Fell fow*=became pregnant.

210. *Fey*=faith. An early form. O.F. *fei.* The suffix *th* was afterwards added to make it analogous in form with *truth, ruth, health,* and similar nouns. See Skeat, s.v. Faith.

"Ne to the word there nis no fey certain."
—Chaucer, 'The Legend of Good Women,' Phillis, l. 2518.

"But, by my fay, I tolde of it no store."
—'The Wyf of Bathes Tale,' C.T., l. 5785.

III.—THE SLICHT REMEID OF LUVE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

4. *Cast ȝow*=turn yourselves, contrive, resolve. Cf. Chaucer—"And therfore I pray you that in this necessitie and in this neede ye caste you to overcome youre herte."—Melibæus *in fin.*

Ane vþir kynd=another way.

8. *Womēting*=lamenting, sorrowing.

12. *Go richt*=agree.

13. *Swey as thay swey*, &c. Cf. Ovid—

> "Cui favet illa, fave."
> —'Ars Amatoria,' i. 146.

14-16. *Preiss ȝow ay in presenss to repair*, &c.

> "Cum surgit, surges: donec sedet illa, sedebis:
> Arbitrio dominæ tempora perde tuæ."
> —Ibid., i. 503, 504.

> "Jussus adesse foro, jussa maturius hora
> Fac semper venias, nec nisi serus abi;
> Occurras aliquo, tibi dixerit, omnia differ,
> Curre, nec inceptum turba moretur iter.
> Nocte domum repetens epulo perfuncta redibit,
> Tunc quoque pro servo, si vocat illa, veni.
> Rure erit, et dicet 'venias': Amor odit inertes:
> Si rota defuerit, tu pede carpe viam.
> Nec grave te tempus sitiensque Canicula tardet,
> Nec via per jactas candida facta nives."
> —Ibid., ii. 223-232.

15. *Fforvey*=go astray, be remiss, neglect.

17. *Be þrevy þart*, &c.=in secret wise, in presence of others, converse by signs.

> "Multa supercilio, multa loquare notis."
> —Ibid., i. 500.

18. *Be sicht or smyle*=by look or smile.

19. *Be verry war or that thay wit ȝo*^{r} *myndis*=Be very careful lest they discover your secret.

20. *Be clenely cled in ȝour abilȝementis.*

> "Sit bene conveniens et sine labe toga."
> —Ibid., i. 514.

21. *Reuse no*^{t} *ȝo*^{r} *self*, &c.=Praise not yourself, &c. "Laudet te alienus et non os tuum; extraneus et non labia tua."—Proverbs xxvii. 2.

25. *Abuse bot breif*=reproach but little; be not profuse in you reproaches.

"Careant tua verba querellis."
—Ovid., 'Remed. Amor.,' 50

26. *Reckles nocht ȝor eirand for the rane*=do not recklessly give u your errand for a shower; do not give up your suit for some sligh obstacle. Cf. Montgomerie—

"Schrink not for ane schoure."
—'The Cherrie and the Slae,' l. 50

And Lyndsay—

"Wee sall nether spair for wind nor raine,
Till our days wark be done."
—'Ane Satyre,' ll. 411, 412.

Reckles is used by Montgomerie in the sense of "to act heedlessly, "to err"—

"Quhair I haif recklest, I recant;
In tyms to cum, I promise to be true."
—Misc. Poems, xxiii. ll. 31, 3

28. *Woles*=painless, pretended, sham.

30-32. *Wt this, part wreth and frēmit to, but faid*, &c.="Whereupo take your leave with an indignant and offended air, without, howeve coming to an open rupture; for should friendly advances by-and-b come from their side, you will not want your reward."

33 *et seq. Hald thame in hand, quhilkis may ȝow help at neid*, & Ovid recommends the lover to secure the co-operation of the lady maid—

"Sed prius ancillam captandæ nosse puellæ
Cura sit: accessus molliet illa tuos.
Proxima consiliis dominæ sit ut illa, videto,
Neve parum tacitis conscia fida jocis.
Hanc tu pollicitis, hanc tu corrumpe rogando:
Quod petis, ex facili, si volet illa, feres."
—'Ars Amatoria,' i. ll. 351-35

"Promittas facito; quid enim promittere lædit?
Pollicitis dives quilibet esse potest."
—Ibid., i. ll. 443, 444.

"Nec timide promitte: trahunt promissa puellas."
—Ibid., i. l. 63

35. *Rathest*=soonest, quickest. It is impossible to say whether th reading of the MS. is *rathest* or *rachest*; but it matters little, as th meaning is the same. *Rath* is from A.S. *hræð*, *hraðe*, quick, quickly *rach* (pron. *rash*), from Ger. *rasch*.

38. *Watt*=lie in wait for. O.F. *waiter*.

40. *Owrsylis*=beguiles.

44. *Rāk*=cross, stern, haughty.

45. *Ffleiche wt fyiftene.* Cf. Ovid—

"Nec mea vos uni damnat censura puellæ:
Di melius!"
—'Ars Amatoria,' ii. ll. 387, 388.

46. *And swa but pane ȝe may lufe paramowris*=And so without difficulty you may enjoy their favours. *Paramowris*, adv., after the manner of a lover or paramour. Cf. Barbour—

"For the causs wes of this lufing,
That he his sistir paramouris
Lufit, and held all at [rebouris]
His [awyne] wif, dame Esobell."
—'The Bruce,' Bk. xiii. ll. 484-487;
ed. Skeat (S.T.S.)

47, 48. *Be soft of speiche*, &c.

"Quis sapiens blandis non misceat oscula verbis?
Illa licet non det, non data sume tamen.
Pugnabit primo fortassis et 'improbe' dicet:
Pugnando vinci se tamen illa volet.
. . . . . .
Oscula qui sumpsit, si non et cetera sumet,
Hæc quoque, quæ data sunt, perdere dignus erit."
—'Ars Amatoria,' i. ll. 663-666, 669, 670.

48. *Wyn anis the entress & the houss is ȝowris.* This appears to have been a common proverb. Cf. Sempill—

"Bot mell with madenis quhen thay play the huir,
Win anis the entrie, and than the house is ȝouris."
—'The Sege of the Castel of Edinburgh,' ll. 167, 168.

51. *Ffor practik is to play, syne hald ȝor peice.* Cf. Ovid—

"Ludite, sed furto celetur culpa modesto:
Gloria peccati nulla petenda sui est."
—'Ars Amatoria,' ii. ll. 389, 390.

"Quis furor est, quæ nocte latent, in luce fateri,
Et quæ clam facias, facta referre palam?"
'Amores,' iii. xiv. ll. 7, 8.

Practik=the rule, the proper course.

53, 54. *Richswa forbeir*, &c.=Likewise do not by your imprudent conduct expose a married woman to reproach, but behave discreetly till you get her in a quiet place.

IV.—ANE BALLAT MAID TO THE DERISIOUN AND SCORNE OF WANTOUN WEMEN.

[B. MS.; Evergreen, vol. i. pp. 123-128; Sibbald, vol. iii. pp. 149-152; Laing; H.C.T.; Glasg. Ed.]

In Ritson's 'Ancient Songs and Ballads,' p. 178 (ed. Hazlitt), is a song "In Dispraise of Women," with a similar refrain to the one in this Ballad. The first stanza runs—

"These women all,
Both great and small,
Ar wavering to and fro,
Now her, now ther,
Now every wher:
But I will nott say so."

3. *Hant*=resort, frequent. See note to l. 11 *infra*.

5. *I reid*=I counsel or advise. A.S. *rǽdan*.

11. *To hant*=to habitually indulge in, to practise. The word occurs frequently in this sense :—

"Quha hants Hurdome, no dout he sall be tint,
And birne him self, as dois the Butterflie."
—Lauder, 'Ane Gvde Exempill,' ll. 7, 8.

"To pleis his luife sum thocht to flat and fene,
Sum to hant bawdry and onlesum mene."
—Douglas, 'Eneados' xii., Prol., vol. iv. p. 86, ll. 25, 26.

"That other marchaundise that men *hauntyn* with fraude, and treccherie, and deceipt, with lesynges and fals othis, is cursed and dampnable."—Chaucer, 'The Persones Tale,' vol. iv. p. 74; ed. Bell.

13. *Fleische*=flatter. Fr. *fléchir*.

18. *Schent*=ruined, brought to shame. A.S. *scendan*.

22. *Ffra belly dow not lane—i.e.*, when concealment is no longer possible. *Lane*=conceal, lie. See Poem xxiii. l. 38 note *infra*.

23. *To try in tyme take tent*=take heed to rue in time. *Try*=grieve, rue. This form of expression is still common. When a person has fallen into some foolish scrape and is profuse in his professions of regret, frequently all the sympathy he gets is conveyed in this wise: "It's owre late to be sorry noo; ye sould hae been sorry afore the ill was dune." The Scotsman's wisdom—the fruit of bitter experience—is proverbial :—

"Had I witten that I wait,
Allace! is Scotts wisdume."
—'Sat. Poems,' xv. ll. 139, 140.

"Of rasche decreitis cums rew and may not mend it,
As Scottismens wisdome dois behinde the hand."
—Ibid., xliii. ll. 211, 212.

25, 26. *Lycht wynchis*, &c.=wanton wenches will court love-dalliance with a spaniel's playfulness. Cf. Chaucer—

"For as a spaynel sche wol on him lepe,
Til that sche fynde som man hire to chepe."
—The Prol. of the 'Wyf of Bathe,' vol. ii. p. 52; ed. Bell.

27. *Clawin.* The verb "claw" properly means "to scratch," frequently, however, with the idea of pleasing.

"With kissing and with clapping I gart the carle fon:
Weill couth I claw his cruik bak and keme his cowit noddill."
—Dunbar, 'The Tua Mariit Wemen and the Wedo,' ll. 274, 275; ed. Schipper.

28. *Betawcht*=handed over, given. A.S. *bitæcan*, to commit.

"Off hir rycht hand scho betaucht him a buk."
—'Wallace,' Bk. vii. l. 105.

"Ane Chalmer with Armour the King gart richt than
Betaucht to an Squyar and maid him keipeir."
—'Rauf Coilȝear,' ll. 771, 772.

"Heir I beteiche my corps and carioun,
With wormis and with taidis to be rent."
—Henryson, 'The Test. of Cresseid,' ll. 577, 578.

29. *Chawcht*=catch, get, entice (Lat. *captare*), if it is the same word as *cawcht* used by Gavin Douglas—

"Apon the erth the othir bestis all,
Thar byssy thochtis sessing, gret and small,
Ful sownd on sleip dyd *cawcht* thair rest be kynd."
—'Eneados' ix., vol. iii. p. 226, ll. 23-25.

It may, however, be from O.Fr. *chachier*, "to pursue." In 'The Taill of Rauf Coilȝear,' l. 42, we have pr. part. *chachand*, in the phrase *chachand the gait*=pursuing his way. Whatever be the derivation of the word, the sense of the passage is obvious.

31. *And nevir speir quhais awcht hir*=and never ask who or whose she is. *Quhais awcht hir*=who owns her, to whom she belongs.

33. *Bruckill*=brittle, frail, hence immodest, loose. Spenser has the form *brickle*—

"But th' Altare, on the which this Image staid,
Was (O great pitie!) built of brickle clay."
—'The Ruins of Time,' ll. 498, 499.

36. *Swyvis* = embraces. The sb. is rare; the verb is common.

"Ane menstrall said, 'The Feind me ryfe,
Gif I do ocht bot drynk and swyfe.'"
—Dunbar, Poem xxxiv. ll. 66, 67, vol. i. p. 147 (S.T.S.)

"Thay swyfe ladyis, madinis, and uthir mens wyfis."
—Lyndsay, 'Ane Satyre,' l. 2031.

38. *Bane* = capable, loyal; lit., ready.

"He followit to him haistely, among the holtis hair,
For to bring him to the King, at bidding full bane."
—'Rauf Coil3ear,' ll. 419, 420.

41 *et seq.* *It settis*, &c. = It suits, &c.

"Nec sinus admittat digitos habilesve papillæ;
Oscula præcipue nulla dedisse velis."
—Ovid, 'Amores,' i. iv. ll. 37, 38.

"Tait nocht with men, na mak raginge,
Fore oft it makis a foul endynge;
It is a takine a full women
To tyg and tait oft with þe men."
—'The Thewis off Gud Women,' ll. 175-178.

44. *To clap, to kiss, nor braice.* Cf. Dunbar—

"He clappit fast, he kist, he chukkit,
As with the glaikkis he wer ourgane."
—'Ane Brash of Wowing,' ll. 11, 12.

Braice = embrace.

"He braisit hir bony body sweit."
—Ibid., 'The Tod and the Lamb,' l. 8.

45. *Nor round in secreit place* = nor whisper, &c.

"It is no point of honestee,
A gud woman allane to bee
In cumpany of mony ane,
And mekill less with ane alane."
—'The Thewis of Gud Women,' ll. 133-136.

46. *Treitment* = conduct, behaviour.

47. *Quaver caice* = lit., quiver- or arrow-case; here, the female *pudenda*. Cf. *prenecod* in Dunbar's 'The Tod and the Lamb,' l. 39.

58. *Jeigis* = dances.

59, 60. *Sum luvis dance vp and doun*, &c. = Some like to be always on the move, to dispel their melancholy.

61. *Trollie lolly.* This expression is found in the burden of songs in very early times. From 'Piers Plowman' it appears to have been a favourite chorus with rustic topers in the days of Edward III.—

"And þanne seten somme · and songen atte nale,
And hulpen erie his half acre · with 'how trolli lolli.'"
—Passus vi. ll. 117, 118.

And in 'The lyttel propre Jeste called Cryste crosse me spede,' printed by Wynkyn de Worde, we have—

"To the ale they went with 'Hey troly loly.'"

But the following passage from an old Morality entitled 'The Four Elements' (1519) will perhaps better illustrate the line in the poem before us. Sensual Appetite speaks :—

"Make room, sirs, and let us be merry,
With huffa gallant, sing tirl on the berry,
And let the wide world wind!
Sing frisky jolly, with hey troly lolly,
For I see well it is but folly
For to have a sad mind."
—Dodsley's 'Old English Plays,' vol. i. p. 20; ed. Hazlitt (1874).

65. *Monebrunt*=moonstruck, love-crazed, silly.
68. *But coile or candill licht—i.e.*, in the dark.

"And we'll go no more a-roving,
A-roving in the night;
Nor sit a sweet maid loving,
By coal or candle light."
—'The Jolly Beggar.'

71. *Chift*=shift, remove.
76. *Lansing*=leaping, bouncing forward. Fr. *lancer.*
79. *Japit*=played with. Cf. Lyndsay—

"I think it is no happy lyfe,
Ane man to jaip his maisteris wyfe."
—'Squyer Meldrum,' ll. 61, 62.

"Thair is ane hundreth heir sittand by,
That luiffis geaping als weill as I,
Micht they get it in privitie."
—'Ane Satyre,' ll. 323-325.

81-84. *Moir gentrice*, &c. The fine lady who flaunts in silk attire will yield a readier compliance with a lover's wishes than will the girl in a white petticoat. Cf. Dunbar—

"My self suld be full semlie with silkis arrayit;
Gymp, jolie, and gent, richt joyus, and gentryce,
I suld at fairis be found, new faceis to se."
—'The Tua Mariit Wemen and the Wedo,' ll. 68-71; ed. Schipper.

And Lyndsay—

"Thay bony armis, that's cled in silk,
Ar evin als wantoun as any wilk," &c.
—'Ane Satyre,' ll. 4427, 4428.

85. *Denkest*=primmest, sauciest, most precise, most fastidious.

"Ane fayr blyth wyf he had, of ony ane,
Bot scho was sumthing denk and dengerus."
—'The Freiris of Berwik,' ll. 54, 55; ed. Schipper.

86. *But refrane*=without demur.

89. *Degest*=sober, sedate. Lat. *digestus*.

"Sa grave, sa gracious, and digest."
—Montgomerie, 'Misc. Poems,' l. l. 21.

91. *Nycest*=shiest, sauciest, most squeamish.

"They war sae nyss when men them nicht,
They squeillt like ony gaits."
—'Chrystis Kirk on the Grene,' ll. 17, 18.

92. *Vpoun the nȳnis*=*upon then anis*, at once, in a trice. *Nipit*=snatch it, catch it.

93. *Quhytliest*=most delicate. The Glasgow Edition has *quhittiest*. *Quhipit*=take or snatch it quickly.

94. *Hurdeis*=hips; *hane*=spare, save.

103. *Suppois ȝe sowld mischeif ȝow*=although you should come to grief.

V.—OF MAY.

[B. MS.; Evergreen, vol. ii. pp. 186-189; Sibbald, vol. iii. pp. 161-163; Laing; H.C.T.; Glasg. Ed.]

This poem is especially interesting from the numerous allusions contained in it to the May-time sports and pastimes of our ancestors, some of which, with lingering charm, still survive in rural districts. Poets from time immemorial have sung of the floral glory and fresh greenery of May, and upheld the claims of May-morn to "lovers' observance."

The beautiful and well-known song, 'O Lusty May with Flora Quene,' which appears anonymously in the Bannatyne MS., has by some been erroneously attributed to Scott. (See Appendix, A.)

1 *et seq. May is the moneth maist amene*, &c. Similarly, Gavin Douglas says it is the month when

"Thochtfull luffaris rowmys to and fro,
To leis thar pane and plene thar joly wo."
—'Eneados' xii., Prol., vol. iv. p. 86, ll. 17, 18.

See 'Sat. Poems,' xxiv. ll. 1-3, and note on p. 114 of vol. ii. *Amene*=pleasant, charming. Lat. *amœnus*.

4, 5. *May caussis curage . . . revartis.* Cf. Douglas :—

> "Quhen new curage kytlis all gentill hartis,
> Seand throu kynd ilk thyng springis and revertis."
> —Ibid., p. 87, ll. 13, 14.

8. *Fawis* = belongs, appertains.

9. *Tymmer wechtis* = tambourines. The tabour or tambourine was the favourite instrument in the May revels—

> "Skip it, trip it nimbly, nimbly,
> Tickle it, tickle it lustily;
> Strike up the tabour for the wenches favour,
> Tickle it, tickle it lustily."
> —'Jack Drum's Entertainment' (1601).

Tymmer; Fr. *tambour.* *Wechtis:* "A *wecht* is an instrument for winnowing corn, made of sheep's skin, in the form of a sieve, but without holes."—(J.) The word occurs in Burns's "Hallowe'en"—

> "Meg fain wad to the barn hae gaen
> To winn three wechts o' naething."

It is still in daily use.

10. *To play vpcoill wt the bawis.* This is obviously the game of tossing and re-tossing the ball without allowing it to get out of hand or beyond control. The etymology of *vpcoill* is doubtful. It may be neither more nor less than *upca'* or *upcall*, "toss up," from *up* and *ca'* or *call*, to drive; or the latter half of the word may be radically connected with Icel. *kolla*, "to hit."

13. '*Hunts vp.*' A popular air or melody of which there were many adaptations both in Scotland and England. Perhaps the earliest mention of it is in Henryson's fable of "The Wolf, the Foxe, and the Cadgear"—

> "The Cadgear sang Hunts up, up, upon hie."

Puttenham, in his 'Arte of English Poesie' (1587), mentions "ane Gray" as having grown into good estimation with King Henry VIII., and afterwards with the Duke of Somerset, Protector, for making certain merry ballads whereof one chiefly was "The Hunte is up, the Hunte is up." The ballad attributed to Gray has not been traced, but Ritson seems to have fancied that the following verse may have been part of it :—

> "The hunt is up,
> The hunt is up,
> And now it is almost day;
> And he that's in bed with another man's wife,
> It's time to get him away."
> —'Ancient Songs and Ballads,' p. lxvii; ed. Hazlitt (1877).

"Hunts up" is mentioned in the 'Complaynt of Scotland' (1548), and,

like many other songs of the time, it formed the groundwork of one of the "Spirituall Sangis" in 'The Gude and Godlie Ballates'—

"With hunts vp, with hunts vp,
It is now perfite day;
Jesus our King is gane hunting,
Quha likes to speed they may."
—'Scotish Poems of the XVI. Century,' vol. ii. p. 164.

Shakespeare alludes to it in 'Romeo and Juliet'—

"Hunting thee home with Hunts up to the day."
—Act iii. sc. v.

Ritson says that "*The Hunt is up* was an *English* song," and moreover that "the measure was not taken up in the north till there was no longer occasion for it in the south"; but the fact of the earliest-known mention of it occurring in a Scottish poet will lead many to question the dictum of the famous antiquary.

14. *Gymmer*=more sprucely or gaily drest. *Gym* (*g* soft)=spruce, is found in provincial English and in composition in *gimcrack*.

"The payntit povne, pasand with plomys gym,
Kest vp his taill, a proud plesand quheil rym,
Yschrowdit in his fedramme brycht and schene."
—Douglas, 'Eneados' xii., Prol., vol. iv. p. 85, ll. 9-11.

17-20. *Robene Hoid and Littill Johne*, &c. The representation of Robin Hood and Little John was long the favourite May-day amusement both in England and Scotland. In 1555, however, it was ordained by Act of Parliament "that in all tymes cumming na maner of persoun be chosin Robert Hude nor Lytill Johne, Abbot of Vnreasoun, Quenis of Maij nor vtherwyse, nouther in Burgh nor to Landwart in ony tyme to cum."—Act Parl. Mary, VI. c. 61.

The statute further enacted that "Gif ony wemen or others about simmer trees singand makis perturbatioun to the Quenis liegis on the passage throw burrowis and vthers landwart townis, the wemen perturbatouris for skafrie of money or vtherwyse sall be takin, handellit, and put vpone the cukstulis of euerie burgh or towne."

In 1561, when the Scottish clergy, backed by the authority of the magistrates of Edinburgh, attempted to suppress the pageant of the famous outlaw, so utterly uncontrollable was the rage of the populace that the authorities were glad to yield and allow the people to have their way.—Knox, p. 270. So late as 1592 the General Assembly of the Church had to complain of the profanation of the Sabbath by the making of Robin Hood plays.—'Buik of the Univ. Kirk,' p. 414.

18. *Bowis and birkin bobbynis*=branches and seed-pods of the birch.

19. *Fastlingis*=nearly.

21 *et seq.* *Abbotis by rewll, and Lorde but ressone*, &c. Abbot of

Misrule or Lord of Unreason was the title given to the master of the May-time revels or mummeries that were much in vogue prior to the Reformation. This President of Fools was allowed to profane the churches by a mock imitation of sacred ordinances and the singing of indecent parodies of the hymns of the Church, while a multitude of masqueraders, disguised in wild and grotesque costumes, performed their Saturnalian gambols and orgies to the delight of the people with the approbation of an unworthy priesthood. A vivid and interesting account of this profane ceremonial is given by Sir Walter Scott in the fourteenth chapter of 'The Abbot.'

Dr Jamieson has the following note in elucidation of this rather obscure stanza: "Here, while the poet insinuates that such games had formerly been customary in the beginning of May, he beautifully alludes to the disordered state of society in his own time, declaring that the season allotted for games did not suffice for those who really acted the parts of Abbots *by*, i.e. *against*, rule and Lords without reason; as they greatly *overweiled* or exceeded the proper time. There would be a great *waiking* or vacation did others wait till they had finished their *vyce* or part in the play. Perhaps, indeed, he uses *vyce* in the same manner in which he used *by*, as capable of a double sense, and signifying that theirs was truly a *vicious* part."

26. *In May begȳnis the golk to gaill.* Cf. Douglas—

> "The gukgo galis, and so quytteris the quaill."
> —'Eneados' xii., Prol., vol. iv. p. 87, l. 25.

Sir David Lyndsay says the Papyngo could

> "Gaill lyke ane goik and greit quhen scho wes wa."
> —'The Papyngo,' l. 96.

Gaill=sing, call. A.S. *galan;* Icel. *gala.*

32. *Condamis.* This word, which is far from distinct in the MS., is probably corrupt. Laing prints *comanis*, which he thinks may be for "*connanis*" or "*cunings*," rabbits.

34. *Say*=try, use.

37. *Halke the walteris*=spend their time by the river-side in fishing, &c.

39. *Founde*=go. A.S. *fundian.*

> "Be firth and forrest furth they found."
> —'Peblis to the Play,' l. 5.
>
> "The freik na forthir he faris, bot foundis away."
> —'Gologras and Gawane,' l. 109.

40. *Rachis*=hounds. M.E. *rache;* Norm. *racche;* Icel. *rakki.* See Skeat, s.v. Brach.

> "When the Hunter shal come with his kind ratches,
> Hunt Fotherik and Fife and the field win."
> —'Ancient Prophecies,' p. 38, ll. 21, 22 (Ban. Club).

"He hath your greyhound, your mongrel, your mastiff, your levrier, your spaniel, your kennets, terriers, butchers' dogs, bloodhounds, dunghill dogs, trundle-tails, prick-eared curs, small ladies' puppies, *raches*, and bastards."—'The Return from Parnassus,' Act ii. sc. 5 (1606).

44. *Sum at the reveris, sum at the prikkis*="Some at rovers, some at a fixed mark;" "some without, some with, a fixed aim." This line seems to have been a puzzle to editors. Sibbald says it means "the long and short distances at shooting with the bow and arrow." Ramsay, in his Glossary to 'The Evergreen,' has "Revers: the rovers at which the archers shot." Laing, while not venturing on any interpretation on his own account, gives the following note: "But the best explanation may be given in the words of our amusing historian, Pitscottie, when he alludes to 'the contention of archerie' in 1529 at St Andrews: 'Quhill at the last the kingis mother favoured the Inglismen becaus shoe was the king of Inglandis sister, and thairfoir shoe tuik ane waigeour of archerie vpoun the Inglischmanis handis, contrair the king hir sone and any half duzoun Scottismen, either nobilmen, gentilmen, or yeamanes, that so many Inglischmen sould *schott againes thame at riveris, butts, or prick-bonnet*.'"—Poems by A. Scott, 1821, p. 90.

I fail to see in what way this passage throws the faintest light on the words *reveris* and *prikkis*. The following lines of Drayton, descriptive of the skill of Robin Hood's men with the bow and arrow, are more to the point:—

> "Of Archery they had the very perfect craft,
> With broad arrow, or butt, or prick, or roving shaft,
> At marks full fifty score they used to prick and rove,
> Yet higher than the breast for compass never strove."
>
> —'Polyolbion.' Song xxvi. ll. 329-332.

Rover and *reiver*, or *reaver*, are cognate forms—the former from Dut. *rooven*, the latter from A.S. *reáfian*, to rob. The secondary sense of *rove* or *wander* is easily accounted for.

48. *Releis*=relief, relaxation.

50. *On Buchone wyis*. I have been unable to trace the origin of this expression. The meaning, however, is obvious.

53. *Bairis*. The game of *Bars* or *Prisoners*. The Transcript of the Hunterian Club has *bairis*; Laing has *barris*. *Billeis*=lovers. Cf. Dunbar—

> "Be nocht our bustious to your billie,
> Be warme hartit, and nocht illwillie."
>
> —'Ane Brash of Wowing,' ll. 31, 32.

54. *Barlabreikis*. "A game generally played by young people in a corn-yard. Hence called *Barlabraikis about the stacks*. One stack is fixed on as a *dule* or goal, and one person is appointed to catch the rest of the company, who run out from the *dule*. He does not leave

it till they are all out of his sight, then he sets off to catch them. Any one who is taken cannot run again with his former associates, being accounted a prisoner, but is obliged to assist his captor in pursuing the rest. When all are taken the game is finished, and he who was first taken is bound to act as catcher in the next game. Perhaps from *barley* and *break* q. breaking of the parley."—Jamieson.

Lyk rāmis="ram-stam," precipitately. Cf. "ram-race."

"Than ran thay to, lyk rammis."
—Lyndsay, 'The Justing,' l. 34.

"Twa that wes heidmen of the heird
Ran vpoun uþeris lyk rammis."
—'Chrystis Kirk on the Grene,' st. xx.

55. *Pilleis*=stakes, poles fixed in the ground A.S. *pil;* Lat. *pila.*

56. *Lareit*=Loretto. At the east end of the town of Musselburgh was a small chapel dedicated to the Virgin as our Lady of Loretto, and tenanted by a hermit noted for his sanctity and power of working miracles. The fame of the holy man attracted great numbers of people of both sexes to the place, where scandalous abuses were perpetrated under the guise of religion. The following passages from Sir David Lyndsay's "Ane Dialog betuix Experience and Ane Courteour" attest at once the great popularity of the shrine as a place of resort, and the flagrant immorality which characterised the pilgrimages thereto :—

"I have sene pass one mervellous multytude,
Yong men and wemen flyngand on thare feit,
Under the forme of feynit sanctytude,
For tyll adore one image in Loreit.
Mony came with thare marrowis for to meit,
Committand thare fowll fornicatioun:
Sum kyst the claggit taill of the Armeit:
Quhy thole ye this abominatioun?

Of Fornicatioun and Idolatrye
Apperandlye ye tak bot lytill cure,
Seand the marvellous infelicitye
Quhilk heth so lang done in this land indure,
In your defalt quhilk heth the charge and cure.
This bene of treuth, my lordis, with your leve,
Sic pylgramage heth maid mony one hure,
Quhilk, gif I plesit, planelye I mycht preve.
. . . . . .
Quhy thole ye, under your dominion,
Ane craftye preist or fenyeit fals armeit
Abufe the peple of this regioun,
Onely for thare perticular profeit,
And speciallye that Heremeit of Lawreit?
He pat the comoun peple in beleve
That blynd gat sycht, and crukit gat thare feit,
The quhilk that palyard no way can appreve.

Ye maryit men that hes trym wantoun wyffis,
And lustie dochteris of young tender aige,
Quhose honestie ye suld lufe as your lyffis,
Permyt thame nocht to passe in pylgramage
To seik support at ony stok Image:
For I have wyttin gud wemen passe fra hame,
Quhilk hes bene trappit with sic lustis rage,
Hes done returne boith with gret syn and schame."
—Ll. 2661-2676, 2685-2700.

The chapel and the cell adjoining were destroyed in the invasion by the English in 1544, but were speedily restored. They were finally swept away at the time of the Reformation, and in 1590 the materials were used in building the Tolbooth of Musselburgh.—See Knox, 'Hist. of the Reformation,' pp. 24, 25, where is printed a poem by Alexander, Earl of Glencairn, entitled "Ane Epistill derect fra the halie Hermeit of Alareit to his Brethren the Gray Freirs;" Row, 'Hist. of the Reformation,' pp. 448-453; Walcott, 'The Ancient Church of Scotland,' p. 351; Lyndsay, 'Ane Satyre,' ll. 4280, 4281; Montgomerie, 'The Flyting,' l. 55, and note thereto on p. 307 (S.T.S.)

57. *Mynȝonis*=favourites, lovers. Fr. *mignon;* O.H.G. *minni, minna.*

59. *Inchebukling bray.* Inchbuckling Brae, or Edgebucklin Brae, is a rising ground about a mile east from Musselburgh on the road leading to Haddington.

60. *Mussilburch.* Musselburgh, a town on the Firth of Forth at the mouth of the Esk, six miles east-south-east of Edinburgh.

65. *Thankless mowth.* The *pudenda muliebria.* The term is used by Sir David Lyndsay in the 'Answer to the Kingis Flyting'—

"Quhat can ȝe say farther bot I am failȝeit
In Venus werkis? I grant, schir, that is trew;
The tyme hes bene I was better artailȝeit
Nor I am now, bot ȝit full sair I rew
That ever I did *mouth-thankles* so persew."
—Ll. 29-33.

In a poem by Kennedy in 'The Evergreen' (vol. i. pp. 115-117), "An Auld Man" inveighs against Mouth-thankless, and bewails the folly of which he has been guilty "in feiding of that fowmart face."

69, 70. *Delyt not lang in luvaris lesure,*
Bot weit ȝour lippis & labor hully.

"Drink sparingly of the wine of love and moderate your desires." Cf. Balnevis—

"With wantoun ȝowth thocht ȝe be cowth
With curage he on loft,
Suppois grit drowth cum in ȝour mowth,
Bewar, drynk nocht our oft.

Tak bot at list, suppois ȝe thrist,
ȝour mowth at laser cule;
In mynd solist weill to resist:
Langer lestis ȝeir nor ȝule."
—Bannatyne MS., fol. 138.

VI.—LUVE PREYSIS BUT COMPARESONE.

[B. MS.; Evergreen, vol. ii. pp. 205, 206; Hailes, pp. 192, 193; Sibbald, vol. iii. pp. 158, 159; Laing; H.C.T.; Glasg. Ed.; Mackean.]

Compare with this poem the following lines from the Bannatyne MS., fol. 244^{b}:—

"Ane laid may lufe ane leddy of estait,
Ane lord ane lass: Lufe hes no vdir law;
Quha cā vndo that is predestinat?
Oft syiss for lufe the lȳnage lichtis law:
Rycht as the sone schynis on the sudly schaw,
And eik the rane vpoun the ryell ross,
Sa aft tymis lufe cheisis ane vnlyk choiss."

And this stanza from an anonymous poem, ibid., fol. 217^{b}—

"Oft tyme hes bene hard and sene,
Ane loird hes luvit ane las full weill;
And eik a laid ane lady scheyne,
So lufe, of fortoun turnis hir quheill.
Suppois ane frēmit fair thou feill,
ȝit in hir scherwice perseveir;
Suppois þat scho be stif as steill,
ȝit sall þow win þy lady deir."

1. *But comparesone*=without distinction.
3. *Waresone*=reward, award. O.Fr. *warison.*
7. *Small*=of humble birth, lowly-born.
8. *Get maistrice our*=get mastery over, captivate. *Maistrice*=dominion; O.Fr. *maistrise.*
11. *Heid*=regard.
12. *Air*=a jot, a particle. Icel. *aar*, the smallest thing imaginable. The familiar expression "a hair," with which, however, the word "air" has radically no connection, is used in the same sense:—

"If the scale do turn
But in the estimation of a *hair*,
Thou diest."
—Shakespeare, 'The Merchant of Venice,' Act iv. sc. i

13. *In compair*=on an equality. Lat. *compar*, an equal.

16. *Cumd.* This form is not found in Dunbar, but occurs in Lyndsay and later writers:—

> "Heir ar we cumde as your obedients."
> —Lyndsay, 'Ane Satyre,' l. 3332.

> "Gif we wer as ȝe wer,
> We had cumd unrequyrd."
> —Montgomerie, 'The Cherrie and the Slae,' 1075, 1076.

17. *My lyking*=the object of my choice, my lady-love.

> "Lo! quhair my lyking liggis."
> —'Chrystis Kirk on the Grene,' l. 116.

20. *Docht him dress*=could perform, could fulfil.

23. *Sympilness*=lowliness, humility.

25. *Luvaris lair no leid suld lak*=No one should stand in need of lovers' lore.

26. *Silly*=simple, humble, lowly.

28. *Propir.* This word is used in several senses: (1) one's own; (2) good, well-conducted; (3) good-looking, handsome. The following passages will illustrate the various usages:—

(1) "On proper knyfe constraynit for to die."
—'Sat. Poems,' xvii. l. 144.

"Will be a pander to his proper child?"
—'The Downfall of Robert, Earl of Huntington,' Act iii. sc. i.

(2) "Iwis it is a proper child,
And in behaviour nothing wild."
—'Thersites' in Dodsley's 'Old English Plays,' vol. i. p. 426.

(3) "Then we will have little Nell,
A proper wench: she danceth well;
And Jane with the black lace;
We will have bouncing Bess also,
And two or three proper wenches mo."
—'The Four Elements,' ibid., p. 26.

"*Desd.* This Ludovico is a proper man.
Emilia. A very handsome man."
—Shakespeare, 'Othello,' Act iv. sc. 3.

30. *Wrocht at all dewyss*=most skilfully or elaborately wrought.

> "He callit hir his deir Mynerfe,
> For Mynerfe ay wes wont to serfe
> Hym fullely at all deuiss."
> —Barbour, 'The Bruce,' Bk. iv. ll. 262-264; ed. Skeat (S.T.S.)

"In thair effeir Fayr Seruice micht be sene,
For wes thair nocht that semit be avyse,
That no man micht the poynting of ane prene
Repreve; nor pece, but payntit *at devyse.*"
—Douglas, 'King Hart,' vol. i. p. 89, ll. 25-28.

31. *And als gud drinking out of glass*
As gold, thó gold gif grittar pryss.

Cf. Montgomerie—

"The prattick is to bring to passe,
And not to enterprise;
And als guid drinking out of glas
As gold in ony wise."
—'The Cherrie and the Slae,' ll. 455-458.

38. *Wowit*=avow it.

39, 40. *Bot pleiss hir proudens to imprētit,*
Scho may persaue sum Inglis throw it.

But if she has the good sense to peruse it carefully, she may perceive in it some grains of truth.

Ramsay, Hailes, and Sibbald omit the final stanza.

VII.—HENCE, HAIRT, WITH HIR THAT MOST DEPARTE.

[B. MS.; Sibbald, vol. iii. pp. 166, 167; Laing; H.C.T.; Glasg. Ed.; Mackean; Eyre-Todd, 'Scottish Poetry of the XVI. Century'; Irving, 'Hist. of Scot. Poetry,' pp. 419, 420; Ross, 'Book of Scottish Poems,' vol. i. p. 315.]

These elegant verses, in which the poet laments the absence of his love, may be compared with one of Montgomerie's poems written in similar circumstances. The train of thought, as will be seen from the subjoined verses, is the same in both pieces:—

"It is a thing most evident,
Quhilk Natur dois to all men give;
It folouis also, consequent,
No man without a harte can live.
Sen ȝe posses my hairt all hours,
ȝe bruik it weill, an len me ȝours.

Then freshest Phœnix, freind and fo,
Both fremmd and freindly, nou fair weill;
Quhen I sall be full far the fro,
My verse before thy feet sall kneill,
To caus thee tak this hairt to thee,
Quhilk wald no more remane with me."
—'Misc. Poems,' xxix. ll. 31-42.

17. *Belappit*=beleaguered; lit., encircled, embraced.

"For she sa lichtlie wanyst in the air,
That with myne armis thrise I pressit thair,
About the hals hir for to have bilappit."
—Douglas, 'Eneados' ii., vol. ii. p. 114, ll. 23-25.

"With treis clois bilappit round about."
—Ibid. iii., vol. ii. p. 133, l. 3.

20. *At all*=altogether.

"My waverand wit, my cunnyng feble at all."
—Ibid. i., Prol., vol. ii. p. 4, l. 11.

"The tother feirfull semt to be at all."
—'Sat. Poems,' vii. l. 10 (S.T.S.)

21. *Perigall*=equal, worthy.

25. *Garth*=enclosure, garden. Icel. *garðr.*

"The rosy garth depaynt and redolent,
With purpur, ąure, gold, and goulis gent,
Arayed was by Dame Flora the Quene."
—Dunbar, 'The Goldyn Targe,' ll. 40-42.

"I muvit furth allane, neir as midnicht wes past,
Besyd ane gudlie grene garth full of gay flouris."
—'The Tua Mariit Wemen and the Wedo,' ll. 2, 3.

30. *Lamp of ladeis lustiest.* Cf. Poem i. l. 218, and see note thereto on p. 114.

VIII.—HAIF HAIRT IN HAIRT, ȝE HAIRT OF HAIRTIS HAILL.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

This poem, which claims a place here in virtue of the answer which follows, is interesting only as a specimen of the elaborate trifling so common in Scott's time, an example of which we have already had in another form at the end of the first poem. Few readers are likely to discover in the lines the incomparable excellence which the poet recognises in their composition.

3. *Baill*=sorrow, woe. A.S. *bealu.*

4. *In graif*=in hold. Ger. *griff*, grasp. Cf. Wyatt—

"Tho hyde it fain ye would,
It plainly doth declare
Who hath your hart *in hold*,
And where good will ye bare."
—'The Lover's Case,' &c., in Tottel's 'Misc.,' p. 57; ed. Arber.

6. *Forloir*=forlorn, lost, wretched. A.S. *forloren*, pp. of *forleósan.*

IX.—THE ANSCHIR TO HAIRTIS.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

5. *My wyttis fyve*=my five senses, my poor ability; a very common phrase with the early poets.

12. *Abone þe laif*=beyond all others.

18. *The misseif full of hairtis seir*=the missive or ballad of many hearts. *Seir*=many; Icel. *sér.*

24. *Haviness*=despondency, dejection, sorrow.

> "More hevynes within my hairt I heep,
> Nor cative Cresside, vhair sho lipper lay."
> —Montgomerie, Sonnet xxxiv. ll. 5, 6 (S.T.S.)

25. *W'out mesour*=beyond measure.

27. *Fenȝeit fabill*=feigned story, falsehood.

29. *Set in to sabill*=arrayed in mourning.

37. *Evir bone*=ivory. Lat. *ebur.*

> "The bodie of the cairt of euir bone."
> —Douglas, 'Pal. of Honour,' vol. i. p. 18, l. 4.

> "Als gratius for to behald, I wene,
> As evor bone by craft of hand wele dycht."
> —'Eneados' i., vol. ii. p. 55, ll. 8, 9.

> "Imagis sum maid, for the nonis,
> Of fyne gold, sum of stockis and stonis,
> Of sylver sum and evyr bone,
> With divers namis tyll every one."
> —Lyndsay, 'Ane Dialog,' ll. 2139-2142.

X.—QUHA IS PERFYTE.

[B. MS.; Sibbald, vol. iii. pp. 168, 169; Laing; H.C.T.; Glasg. Ed.; Mackean.]

6. *Obscherwance*=dutiful service.

17. *Raith*=anger, provoke. Icel. *reiði*, wrath; *reiðr*, wroth.

19, 20. *Quhilk wait þat of þāe baith*
I am expert.

"Who knows that I have had ample experience of both"—*i.e.*, of the pleasures and pains of love.

22. *Þat is ago*=in time past.

26. *The well of womãheid.* Cf. Montgomerie—

"So, lustie lady, well of womanheid,
Myne ee and I but comfort ar indeid,
And do bewaill thy wofull absence ay."
—'Misc. Poems,' xlvii. ll. 67-69.

33. *Ye only A per se*=the paragon; the "A 1" of modern parlance. The expression arose from the letter A standing first in all alphabets, and thus having the place of honour to itself. Cf. the phrase "Alpha and Omega," Apoc., i. 8, 11; xxi. 6; xxii. 13. "A per se" is of very frequent occurrence in the old poets:—

"O fair Cresseid! the floure and *A per se*
Of Troy and Grece."
—Henryson, 'The Test. of Cresseid,' ll. 78, 79.

"London, thou art of townes *A per se.*"
—Dunbar, 'Poems,' lxxxviii. l. 1.

"Lanterne, leidsterne, mirrour and *A per se.*"
—Douglas, 'Eneados' i., Prol., vol. ii. p. 3. l. 8.

"Ye ar ane verie *A per se.*"
—Lyndsay, 'Ane Satyre,' l. 914.

"O noblest nymph of Naturs nurishing!
O most excellent only *A per se!*"
—Montgomerie, 'Misc. Poems,' vii. ll. 41, 42.

"The mold is lost vharin wes maid
This *A per se* of all."
—Ibid., xxxv. ll. 63, 64.

Wedderburn also, as Laing remarks, "in his great zeal to change 'prophaine sangis' to 'spirituall,' makes use of this expression"—

"Christ Jesus is ane *A-per-C*
And peerlesse Prince of all mercie."
—'Scotish Poems of the XVI. Century,' vol. ii. p. 137.

37. *Is no*^{t} *in erd I cure*=there is nothing on earth I care for.

41. *Scho is my lufe*, MS.; *Scho hes my lufe*, Laing.

42. *At hir behufe*=at her call or command.

46. *Hir proper persoun small*=her slender, handsome form; her elegant fairy figure.

51. *Thair is no*^{t} *wie*, &c.="No one can estimate my sorrow and my sighing—it were vain to attempt it—for I am now treated with such favour by my lady-love that both our hearts are one, locked in the chain of love, and every grief is gone for ever." *Wie*=wight, person. Other forms are *wy*, *wye*, and *wee*. See footnote on p. 34.

"I lufe the wy
Will not apply,
Nor grant to gife me grace agane."
—Poem xxxi. ll. 34-36.

"Sen ȝe ar pleisit to pleis an vþir wy,
Be nocht displeisit to pleiss quhair pleisit am I."
—Montgomerie, 'Attributed Poems,' iii. ll. 3, 4.

54, 45. *For I am so*
Done faithfullie.

We should perhaps read, "For done am I so faithfullie." The inversion is somewhat harsh; but the rhyme and the sense alike require the transposition. *Done*=done to or by, treated.

58. *Luknyt*=locked, pp. of v. *luken*. A.S. *lucan*, to lock. Dr Laing, either unacquainted with this form or considering it not sufficiently poetical, relegated it to the foot of the page, and substituted "lynkit" in the text. The Glasg. Ed. has *lukynt*.

XI.—IT CUMIS ȝOW LUVARIS TO BE LAILL.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

1. *Cumis*=becomes, behoves.
3. *Daill*=deal, have intercourse.
4. *Ressoun*=all right; there is no harm in it.
11. *Dowbill*=deceitful.
15, 16. *Wt leif of ladeis*, &c. Cf. Sempill—

"With wemenis will ȝe do thame lytill wrang,
To iaip thame, sa, I think it na iniuir."
—'The Sege of the Castel of Edinburgh,' ll. 171, 172.

Thing as a verb in the sense in which it is used in l. 15 is rare. For the use of the sb. with the meaning of *belle chose* in the Prologue to the 'Wyf of Bathes Tale' (C.T., ll. 6029, 6092), see Dunbar's 'The Tua Mariit Wemen and the Wedo,' l. 389.

19. *Diseiss thame*=vex them, cause anxiety to them.
25. *Fyle*=sully, stain.

"Wes I neuir yit defoullit nor fylit in fame,
Nor nane of my eldaris that euer I had nevin."
—'Gologras and Gawane,' ll. 1038, 1039.

26. *Ay wt honest havingis style thame*=always speak of them as being of blameless conduct.
32. *Staik*=suit, satisfy, please.
33. *Glak*=toy or dally with.
41. *Clattrer*=tell-tale, gabbler, babbler.
44. *Apply*=listen to you; devote themselves to you.

XII.—I WILBE PLANE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

2. *Affane.* Meaning uncertain; perhaps "willingly," or "sincerely."

38. *Fra ȝour behufe*=from your service; from being ever at your call.

49, 50. *It is bot waist*
Mo wirde to taist.

"It is but a waste of words to say more." *Taist*=test, try.

53. *Gif ȝe our cast*=if you throw me over, or reject me.

59. *On me rew*=take pity on me. So in xi. 9; xiii. 27, &c.

> "Mirry Makyne said him till,
> Robene, thow rew on me."
> —Henryson, 'Robene and Makyne,' ll. 3, 4.

XIII.—ONLY TO ȝOW IN ERD THAT I LUFE BEST.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

2. *Ane hundreth thowsand syiss*=one hundred thousand times. Erotic poets have generally made a liberal use of the language of hyperbole. Cf. Catullus—

> "Veranni, omnibus e meis amicis
> Antistans mihi milibus trecentis."
> —'Carm,' xi. ll. 1, 2.
>
> "Usque ad millia basiem trecenta."
> —Ibid., xlviii. l. 3.

5. *Done dispyss*=cause offence, offend.

19. *Me behuffis*=it behoves me.

23. *Quha ma my baille beit*=who may mitigate my woes.

24. *For, & ȝe start*=For if you go; if you leave me.

25. *My cairis ar cōpleit*=my sorrows are at an end.

29. *In every maner sort*=in all circumstances; on all occasions. *Maner* here, as in xxxiv. l. 43, is used as an adj. in the sense of "kind of." Cf. the following :—

> "A maner dyk off stanys thai had maid."
> —'Wallace,' Bk. iii. l. 133.
>
> "And therein wonned twenty valiant knights,
> All twenty tride in warres experience long,
> Whose office was against all manner wights."
> —Spenser, 'The Faerie Queene,' Bk. iv. c. x. st. vii.

32-34. *Sum anss^r ma*, &c. With your goodness and kindliness of heart make some answer that may free me from my painful languor, and do not kill me with neglect. Lines 33 and 34 are hopelessly corrupt, but the sense seems clear. *Ma*=make.

"Sic mirth the mavis and the merle couth ma."
—Henryson, 'The Prologue to the Taill of the Lyon and the Mous,' st. 3, l. 4.

39. *Sen I persew*, &c.=Since I ask nothing of you but what is right; since I am actuated by the purest motives.

XIV.—RYCHT AS THE GLASS BENE THIRLIT THRUCHT WITH BEMIS.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean; Ross, 'Book of Scottish Poems,' vol. i. p. 314.]

5. *Kocatrice.* The Cockatrice, a fabulous animal, was said to be hatched by a toad or serpent from a cock's egg, and to kill by its look. The word is derived from Low Lat. *cocatric-em*, acc. of *cocatrix*, a corruption of Low Lat. *cocodrillus*, from Lat. *crocodilus*, a crocodile. "The word being once corrupted, the fable that the animal was produced from a *cock's* egg was invented to account for it."—Skeat.

Keilis. This is the MS. reading for which Laing substituted *killis*, a change quite unnecessary, as the form *keilis* is of frequent occurrence. (See Glossary, s.v. Keild.) The following out of many instances from other authors may be adduced in support of the spelling in the text:—

"The battal syne of Spottismuir he gart cause,
And come with Edwart Langschankis to the field,
Quhair twelve thowsand Scottismen were keild,
And Wallace chest, as the cornicle schawis."
—Dunbar, 'The Flyting,' ll. 269-272.

"The facultie of famenene is so,
Vnto thair freind to be his fo,
Syne menis him quhen he is ago:
For thy
Vncourtesly thus keill thay mo
Than I."
—Montgomerie, 'Misc. Poems,' lii. ll. 25-30.

See also 'Sat. Poems,' xviii. ll. 36, 56, and xxxiii. l. 46.

6. *Stounde*=shoots, thrills.

10. *Athamãt*=adamant. Ross ('The Book of Scottish Poems,' vol. i. p. 314) thinks that "amethyst" is meant; but this cannot be, as "athamant" is wanted for the rhyme.

12. *Barrat*=jangling, rattling. O.F. *barat*, contention.

15, 16. *Espy richt so*, &c. Similar comparisons are frequently to be met with in the love-songs of poets; but the two instances which follow are especially interesting as being by English contemporaries of Scott. The first is by an uncertain author—presumably Heywood—who says of his lady—

> "Truely she dothe as farre exceede
> Our women now adayes,
> As dothe the Jelifloure a wede,
> And more a thousande wayes."
> —Tottel's 'Miscellany,' p. 164; ed. Arber.

The second is by Howard, Earl of Surrey—

> "Geue place, ye louers, here before
> That spent your bostes and bragges in vaine:
> My Ladies beawtie passeth more
> The best of yours, I dare well sayen,
> Than doth the sonne the candle light,
> Or brightest day the darkest night."
> —'A Praise of his Love,' ibid., p. 20.

15. *Gowlis*=marigolds. Other forms are *gool*, *guild*, *guilde*—

> "I would her lyken to a crowne of lillies
> Upon a virgin brydes adorned head,
> With Roses dight and Goolds and Daffadillies."
> —Spenser, 'Colin Clout's come Home againe,'
> ll. 337-339; Globe ed., p. 552.

18. *The nichtis hiemaill*=the winter nights. *Hiemaill*, Lat. *hiemalis*, wintry, of winter.

20. *Taikles boitis*=boats without tackle or sailing gear.

XV.—VP, HELSUM HAIRT.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; 'The British Bibliographer,' vol. iv. p. 189.]

The following anonymous effusion is a very close imitation of Scott's poem 'Vp, Helsum Hairt,' and was first printed along with it in an article by Henry Weber in 'The British Bibliographer.'

It is not at all unlikely, as Weber conjectures, that Scott was the author of both pieces :—

"My hairt is heich aboif, my body is full of bliss,
For I am sett in lufe, als weill as I wald wiss.
I lufe my lady pure, and scho luvis me agane,
I am her scheruiture, scho is my souerane;
Scho is my verry harte, I am hir howp and heill,
Scho is my joy invart, I am hir luvar leill;
I am hir bound and thrall, scho is at my cōmand,
I am perpetuall hir mā both fute and hand:
The thing þat may hir pleiss my body sall fulfill;
Quhat evir hir diseiss, it dois my body ill.
My bird, my bony ane, my tendir bab venust,
My lufe, my lyfe allane, my lyking and my lust,
We interchange our hairtis, in vþeris armis soft
Spreitless we twa depairtis, vsand our luvis oft.
We murne quhen licht day dawis, we plene þe nyt is schort;
We curss þe cok þat crawis, that hinderis or disport.
I glowffin vp agast quhē I hir myss on nycht,
And in my oxster fast I find þe bowster richt;
Thā langor on me lyiss lyk Morpheus þe mair,
Quhilk caussis me vpryss and to my sueit repair.
And thā is all the sorrow ffurt of remembrance,
That evir I hed a forrow in luvis observance.
Thus nevir I do rest, so lusty a lyfe I leid,
Quhē þat I list to test the well of womāheid.
Luvaris in pane, I pray God send ȝou sic remeid
As I haif nyt and day, ȝou to defend frome deid.
Thairfoir be evir trew vnto ȝor ladeis fre,
And they will on ȝou rew as myne has done on me."
—Ban. MS., fol. 231a & b.

1. *Helsum*=joyous, vigorous. *Thy rutis rais.* The root of the heart was a favourite expression with our old poets—

"I sall ane ragment reveill fra the rute of my hart."
—Dunbar, 'The Tua Mariit Wemen and the Wedo,' l. 162; ed. Schipper.

"Ane hache hes happinnit hestelie at my hairt rute."
—Ibid., l. 224.

"Rigour ryvis the hairt out by the root."
—Montgomerie, Sonnet lv. l. 12.

2. *Clym . . . in staige*=mount aloft.

4. *Ffermit in grace*=established in favour.

6. *Braisit*=embraced, enveloped.

8. *Blenche ferme*=tenure. "Blanch-holding is generally defined to be that in which a vassal pays a small duty to the superior in full of all services as an acknowledgment of his right, either in money or in some other subject, as a penny-money, a pair of gilt spurs," &c. —Erskine's Institutes.

9. *Sussy*=care, trouble, fret.

"He susseis not thre strais
Quha suld be rewlar nor our gyde,
May he bruke that he hais."
—'Sat. Poems,' xvi. ll. 76-78.

17. *Pussoun*=poison, venom, spite.

"Pusoun is ryff, amang thir othir thingis."
—'Wallace,' Bk. vii. l. 187.

21. *Hird*=tend, guard, protect.

28. *Coft*=bought. Ger. *kaufen.* Still in common use.

"Wald God if it wer gettible for geir!
Culd it be coft, for cost I wald not care."
—Montgomerie, 'Son.,' xlix. ll. 5, 6.

"That sark she coft for her wee Nannie."
—Burns, 'Tam o' Shanter,' p. 94; Globe ed.

30. *Clene*=altogether, wholly.

31-33. *In oxsteris cloiss . . . depairtis.* Cf. Ovid—

"Ad metam properate simul, tum plena voluptas,
Cum pariter victi femina virque jacent."
—'Ars Amatoria,' ii. ll. 727, 728.

"Singula quid referam? nil non laudabile vidi;
Et nudam pressi corpus ad usque meum;
Cætera quis nescit? Lassi requievimus ambo."
—'Amores,' i. v. ll. 23-25.

Oxsteris=arms. *Oxster* properly means the arm-pit—

"Some in their oxster hard it cleeks,
Like an old bag-pipe."
—Montgomerie, 'The Flyting,' ll. 493, 494.

"His fa sum by the oxstar leidis."
—Dunbar, 'Tidings from the Session,' l. 17.

38. *Went*=go. So also in Poem xxvii. l. 25—

"Hyne sall I went."

"And thi Ferrand, Mynerff my deir,
Sall richt to Pariss went, but weir."
—Barbour, 'The Bruce,' Bk. iv. ll. 256, 257; ed. Skeat (S.T.S.)

Final *t* for *d* is found in other verbs, as *bent, rent*—

"And gif his fantasie war sa far infectit,
That to the treuth he could not *bent* his eir,
He sould not be in folly ȝit neglectit,
Bot fairnes than sould mixit be with feir."
—'Sat. Poems,' vii. ll. 106-109.

"Quhat leid may let the to lament,
Sen baith the Tyger and the Tod
Maist cruellie cumis the to *rent*?"
—Ibid., xli. ll. 3-5.

XVI.—A LUVARIS COMPLAINT.

[B. MS.; Forbes's 'Cantus,' Aberd. (1st ed., 1662; 2d, 1666; 3d, 1682); Laing; H.C.T.; Glasg. Ed.; Mackean; Ross, 'Book of Scottish Poems,' vol. i. pp. 315, 316.]

This piece is printed in Forbes's 'Cantus' without reference to Scott as the author. The air in its original form, as well as in the modern notation, is reproduced in the Appendix from Dr Laing's edition of Scott's Poems, Edinburgh, 1821. (See Appendix, B.) The variations in the 'Cantus' are given under the text. They are numerous, but, in the main, unimportant; for, as Dr Laing has remarked, "in that work the whole has undergone the gradual change which the lapse of a century made in the orthography of our language."

By the kindness of Mr Alexander Hutcheson, Herschel House, Broughty Ferry, I am enabled to give a hitherto unpublished version of this poem with the air; and also the airs to Poems vii. and xiii.: "Hence, Hairt, with hir that most departe," and "Only to ȝow in Erd that I lufe best," which, so far as I am aware, have appeared in no previous collection. (See Appendix, B.)

Some time ago, Mr Hutcheson was fortunate enough to discover in the library of the Right Honourable the Earl of Dalhousie, Panmure House, a most interesting manuscript, presumably attributable to the early part of the seventeenth century. It appears to have hitherto escaped the eye of the antiquary; and its existence in the Panmure library seems to have been unknown. Altogether it contains about one hundred and sixty airs, among which may be mentioned: "Absent I am ful sore aganis my will," "Sleip, vavard thoghtis," "Hu sal my sorroful siching slaik?" "There is a garden in hir face," "Nou, Roben, len to me thy bou." There are also the titles of thirty-six other songs, and the words of over forty songs or poems or fragments of these. The phraseology and orthography of the MS. seem to point to its date being somewhat earlier than that of the first edition of the 'Cantus.' If this should turn out to be so, it is probably the earliest collection of Scottish secular music extant.

1. *Fure*=bear. Ger. *führen.*

3. *Mallure*=mischance, misfortune. Fr. *malheur.*

> "I, wofull wight, full of malure."
> —Chaucer, 'The Dreme,' l. 599.

> "This warld is war nor euer it was,
> Full of myscheif and all malure."
> —Lauder, 'The Lamentatioun of the Pure,' ll. 1, 2.

5. *Quhilk garris my bailfull breist combure.* This line is rendered by Mackean—

> "Which makes my feeble breast benumbed."

Mr Ross, the editor of 'The Book of Scottish Poems,' also has found *combure* a source of difficulty. He suggests that it may be the same as Eng. *cumber*=trouble (vol. i. p. 315). It is singular that a word formed from a common Latin verb, and in general use at this period —see Montgomerie, 'The Cherrie and the Slae,' l. 970; 'The Bankis of Helicon,' l. 104; 'Satirical Poems,' xviii. 51—should have been unknown to professed interpreters of the language.

6. Laing rejects the MS. reading *þe*, and prints *in*.

15. *Pissans.* Laing, evidently considering this an incorrect form, replaced it by *puissans*. *Pissans*, however, was in use. Gavin Douglas has adj. *pissant*.

> "Sen erdlie plesour endis oft with sorrow we se,
> As in this buik nane examplis we want,
> Lord, our protectour, to all traistis in the,
> But quham na thing is worthy nor pissant,
> To ws thi grace and als grete mercy grant."
> —'Eneados' v., Prol., vol. ii. p. 222, ll. 12-16.

18. *Propyne*=gift, present. Lat. *propinare;* Gr. προπίνειν, "to drink before or first," hence "to drink to one's health," it being the custom among the Greeks for the host to drink first and then pass the cup to the person pledged. As it was frequently a custom on festal occasions to make a present to a person when one drank his health, *e.g.*, of the cup itself, προπίνειν came to mean generally "to make a present of." *Propyne*, both as sb. and v., was in frequent use.

> "Bot my propyne coym fra the pres fuit hait,
> Vnforlatit, not jawyn fra tun to tun,
> In fresche sapour new fro the berrie run."
> —Douglas, 'Eneados' v., Prol., vol. ii. p. 222, ll. 2-4.

> "Frome tyme that thay bene callit lordis,
> Thay ar occasioun of discordis,
> And lairglie wyll propynis hecht,
> To gar ilk lord with uther fecht."
> —Lyndsay, 'The Complaynt to the King,' ll. 345-348.

> "For no rewarde, gyft, nor propyne,
> Thole none of thir twois causis tyne."
> —Lauder, 'The Office and Dewtie of Kyngis,' ll. 499, 500.

> "My trinkling teiris, the presents I propyne."
> —Montgomerie, 'Son.,' lv. l. 9.

19. *At my behufe*=at my command, in my power or gift.

25. *Femenene*=womankind.

> "Of Craigfergus my dayis darling, adew!
> In all Ireland of feminine the flour."
> —Lyndsay, 'The Test. of Squyer Meldrum,' ll. 1812, 1813.

"The facultie of famenene is so,
Vnto their freind to be his fo."
—Montgomerie, 'Misc. Poems,' lii. ll. 25, 26.

26. *Vpross*=uprouse, stir up, move. Cf. St Luke xix. 40: "Si hi tacuerunt, lapides clamabunt." The 'Cantus' has *oppress*, but that can hardly be the poet's meaning if the MS. reading is correct.

29. *Dullit*=downcast.

33. *Diseiss*=unrest, anxiety, vexation.

47-49. *Sa bissely to busk I boun*, &c.=So, speedily I hie me to the bush while another eats the berry I hoped to get. A common proverb: "One beats the bush, another gets the berry." There are many others to the same effect: "One beats the bush, another gets the bird." "One soweth, and another reapeth."—St John iv. 37.

"Putt not þi selff in perrell ffor to perreiss,
Nor beir þe blame quhair wþeris takis the pryce,
Nor beitt þe busse thatt wþeris Eit þe berreiss."
—'Sat. Poems,' xxvii. ll. 118-120.

47. *Busk*=bush. Dan. *busk;* Swed. *buske*, a bush or shrub.

"He band his blonk to ane busk on the brent broun."
—'Rauf Coilȝear,' l. 797.

"Amyd the buskis rowmyng myne alone."
—Douglas, 'Pal. of Hon.,' Prol., vol. i. p. 3, l. 13.

"My wretchit fuid wes berreis of the brymmil,
And stanit heppis quhilk I on buskis fand."
—'Eneados' iii., vol. ii. p. 159, ll. 10, 11.

"And in ane busk thay hid thame clois."
—Lyndsay, 'Ane Dialog,' l. 991.

"As the beast passed by, he start out of a busk."
—'Ralph Royster Doyster,' Act i. sc. iv. (1550).

50. *Rege*=wantonness, violent passion. Chaucer uses *ragerie* in the same sense—

"And I was yonge and ful of ragerie,
Stibborne and strong and joly as a pie."
—'The Wyf of Bathes Tale,' C.T., ll. 6037, 6038.

"He was al coltish, ful of ragerie,
And ful of jergon as a flecked pie."
—'The Marchaundes Tale,' C.T., ll. 9721, 9722.

53. *Tryme*=in good humour, propitious. The 'Cantus' has *trine*, which suits the rhyme, gives satisfactory sense, and may be correct.

XVII.—ADEW, LUVARIS, ADEW.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

6. *Moir frēmit*=more estranged, more hapless.

11. *Merciles*=receiving no pity.

15. *Indure*=last, hold out.

20. *For, be þe*, &c.=For by thy influence serious love first grew within me.

26. *Ane blēk of hir but dout wald mak me haill.* Cf. Montgomerie—

> "I suld not seme for shame to shrink,
> For hir, of death to drink,
> Quhais angels ees micht ay, I think,
> Revive me with a wink."
> —'Misc. Poems,' xxviii. ll. 61-64.

And the lines of one of the stanzas added by John Hamilton to Burns's song, "Of a' the airts the wind can blaw"—

> "Ae blink o' her wad banish care,
> Sae lovely is my Jean."

29-36. *Addew, addew, my dule and my delyte*, &c. Cf. Wyatt—

> "Haue here my troth: Nought shall releue,
> But death alone, my wretched strife;
> Therfore farewell, my life, my death;
> My gayn, my losse; my salue, my sore;
> Farewell also with you my breath,
> For I am gone for euermore."
> —Tottel's 'Misc.,' p. 52; ed. Arber.

and the final stanza of a poem by Steill in the Bannatyne MS. (fol. 235*a*)—

> "Sen thou art scho þat hes my hairt in cure,
> My howp, my heill, my weill and eik my wo,
> Lat me not suerf, ȝor hūmill scheruiture,
> For, but remeid, my hairt will brist in two.
> Now, lady fair, my freind and eik my fo,
> Quhom on, but dowt, all vertew dois depend,
> My hairt & mynd, quhair evir I ryd or go,
> Vnto þi mercy meikly I me cōmend."

XVIII.—LAMENT OF THE MAISTER OF ERSKYN.

[B. MS.; Hailes, p. 203; Sibbald, vol. iii. pp. 115, 116; Laing; H.C.T.; Glasg. Ed.; Mackean.]

See Introduction.

13. *Quhat chanss that may fall me*=happen to me what will; whatever lot betide.

22. *Wilsū*=dreary, lonely—

> "Befor hym in hys bosum he hir bair,
> And socht onto the wilsum holtis hair."
> —Douglas, 'Eneados' xi., vol. iv. p. 51, ll. 23, 24.

26. *My thirlit hairt dois bleid.* Cf. Montgomerie—

> "For hir *my thirlit hairt does bleid,*
> Sair vexit is my splene."
> —'Misc. Poems,' xi. ll. 59, 60.

35. *My dayis ar most cōpleit*=my days are ended. Cf. Poem xiii. l. 25.

XIX.—ON PACIENS IN LUFE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

3. *Boir*=pore. A.S. *borian.*

7. *Grissall.* Griselda, the pattern of unrepining patience and conjugal submission, was the daughter of a poor peasant. She became the wife of Walter, Marquis of Salazzo, by whom she had two children. By his orders her little daughter—her first-born—was taken from her and conveyed to Bologna, Griselda being led to believe that the child had been secretly murdered. She next bore a son, who was also taken from her and similarly disposed of. After thirteen years of married life Griselda was informed that her husband meant to divorce her and marry one more suited to his rank. She was then stripped of every article of clothing, save only a shift to cover her nakedness, and sent home to her father's house. On the wedding-day she was sent for in order to assist in making preparations for the nuptials, and to receive her successor. To all these trials Griselda submitted without a murmur; whereupon the Marquis informed her that the bride, a young lady of twelve summers, was her own daughter. Satisfied as to her peerless patience and wifely obedience, the Marquis gave her back her children, and ever after accorded to her the love and honour of which she had shown herself so worthy.

Griselda is the subject of the last tale in Boccaccio's 'Decameron' and of the story told by the Clerk of Oxenford in Chaucer's 'Canterbury Tales.'

8. *Gent*=lovely, handsome.

11. *That of my deid I am content*=that I am content to die.

15. *Gudly heid*=beauty, loveliness.

> "Thus halflyng louse for haste, to suich delyte
> It was to see hir ȝouth in gudelihede,
> That for rudenes to speke thereof I drede."
> —'The Kingis Quair,' st. 45

19. *Perforss*="struggle on" or "through." *Perforss* must be taken as a verb; or some such word as "lean" or "rest" must be supplied. See Glossary.

29. *I mon sustene quhat so befall.* Cf. Wyatt—

> "Sith fortunes will is now so bent
> To plage me thus—pore man!
> I must my selfe therwith content,
> And beare it as I can."
> —Tottel's 'Misc.,' p. 60.

37, 38. *Lufe is maid*, &c. "Aquæ multæ non potuerunt exstinguere charitatem, nec flumina obruent illam."—Cant. Cantic., viii. 17. *Synd*=washed out, effaced, swept away. Fergusson uses the verb with the meaning of "wash down."

> "Had Horace lived, that pleasant sinner,
> Wha lov'd gude wine to synd his dinner."
> —'Verses on Visiting Dumfries,' ll. 25, 26

> "Synd your mouse-wabbs wi' reaming stout."
> —'The Sitting of the Session,' l. 2

XX.—OPPRESSIT HAIRT, INDURE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean; Ross, 'Book of Scottish Poems,' vol. i. pp. 316, 317; Eyre-Todd, 'Scottish Poetry of the XV Century,' pp. 231, 232.]

3. *Wappit*=enwrapt, enveloped.

> "The fende is our felloune fa, in the we confide,
> Thow moder of all mercy, and the menar.
> For ws, wappit in wo in this warld wyde,
> To thi son mak thi mane, and thi maker."
> —'The Howlat,' ll. 746-749

4. *Remidiless*=beyond hope of remedy or rescue—

"Sad Æsculapius far apart
Emprisoned was in chaines remedilesse."
—Spenser, 'The Faerie Queene,' Bk. i. c. v. st. 36.

7. *Quhilk suld thy dolor dress*=who should soothe thy pain.

10. *Dre thy destany*. Cf. Montgomerie—

"Drie furth the inch as thou hes done the span,
My gentle hairt, and die not in dispair.
I sheu the first vhen thou to love began,
It wes no moues to mell with Loves lair.
Thou wald not ceis till thou wes in that snair:
Think of it nou as thou thoght of it than:
With patience thou mayst thy self prepair
To drie the inch as thou hes done the span."
—'Misc. Poems,' vii. ll. 1-8.

14. *And no mo*=and no other.

19. *Quhat kin thing*=what kind of thing.

"Quhat kin office art thow in quhen thow art at hame?"
—'Rauf Coilȝear,' l. 233.

20. *Sette*=besets, perplexes, assails.

23. *Forfair*=suffer, perish. A.S. *forfaran*.

29. *Slicht*=worthless.

37. *Drest*=treated.

41. *The blenkyne of ane e*=the winking, or wanton twinkle, of an eye. The communication between lovers by nods and winks is universal. Cf. Dunbar—

"With my fair calling, I comfort thaim all:
For he that sittis me nixt, I nip on his finger;
I serf him on the tothir syde on the samin fasson;
And he that behind me [sittis], I hard on him lene;
And him befor, with my fut fast on his I stramp;
And to the bernis far but sueit *blenkis* I cast:
To euery man in speciall speke I sum wordis,
So wisly, and so womanly, quhill warmys ther hertis."
—'The Tua Mariit Wemen and the Wedo,' ll. 489-496.

Fergusson has—

"The blinking een o' bonny Venus."
—'Verses on Visiting Dumfries,' l. 32.

42. *Goif and glaik*=behave foolishly. *Goif*=to gaze at with a roving eye. Ger. *gaffen*.

"Apon the galland for to goif it gladit me agane."
—Dunbar, 'The Tua Mariit Wemen and the Wedo,' l. 287.

Glaik=to behave in a light-headed manner.

43. *Lat be*=let alone, give up.

45. *Raik*=roam, range.

46. *Lair the in þe myre*=stick in the mire (*in luto hærere*), g hopelessly entangled. *Lair*=sink, stick.

47. *Faik*=grasp, attain. Low Ger. *facken.*

"And thy rycht arm of smyttin, O Laryd,
Amyd the feyld lyis the besyde;
And half lyfles thi fyngyrris war sterand
Wythin thy neif doys gryp and faik the brand."
—Douglas, 'Eneados' x., vol. iii. pp. 309, 31(

XXI.—LEIF, LUVE, AND LAT ME LEIF ALLONE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

1, 2. *Leif, Luve,* &c.=Leave, Cupid, and let me live alone at liberty

4. *My bludless blaiknit ble*=my bloodless, pale-hued face. *Blaiknit*=bleached, pale, wan. A.S. *blǽc; blácian,* to grow pale. *Ble*=complexion, countenance. Cf. the following :—

"Thy cheik bane bair, and blaiknit is thy ble."
—Dunbar, 'The Flyting,' l. 16(

"Blayknit schew the brays
With hyrstis harsk of waggand wyndilstrays."
—Douglas, 'Eneados' vii., Prol., vol. iii. p. 78, ll. 15, 1(

"Baron was there never born that so well him bare,
A better ne a bolder nor a brighter of ble."
—'The World and the Child' (155a

"Shee was brighter of her blee then was the bright sonn,
Her rudd redder than the rose that on the rise hangeth."
—'Life and Death,' quoted in Percy's 'Relique:
Ser. ii. Bk. ii. Poem 1.

7. *Frēmitness*=frowardness, perverseness, hostility, unkindness.

"The fremmitnes that I haif felt,
For syte and sorrou garris me suelt,
And maks my hairt within me melt
Lyk waxe befor the fyre."
—Montgomerie, 'Misc. Poems,' v. ll. 13-1

10. *Doggitless*=crabbedly, cruelly. *Dress*=treat.

"Ane saikles lambe, ane innocent but dreid,
Taine be consent of thame he luiffit best
Furth of his bed, with doloure to be *drest.*"
—'Sat. Poems,' iv. ll. 101-10

12, 13. *Quhē scho had welth*, &c.="When she had happiness and gaiety, I had only sorrow and distress."

17. *Staffage*=obstinate, stubborn. Laing reads *scaffage.*

> "And Thymetes, a man of full gret fors,
> Castyn from hys staffage, skeich, and hedstrang hors."
> —Douglas, 'Eneados' xii., vol. iv. p. 121, ll. 3, 4.

18. *Strange and he*=distant and haughty.

23. *And ted my tendir hairt lyk toft*=And tore up and scattered my tender heart like tow. *Toft*=mass of hair, feathers, tow, hay, &c.

29. *Burd*=burned, yearned. Lat. *uro*, orig. *buro.* Cf. Lat. *bustum*, and Gr. πῦρ. Montgomerie has the form *burt*—

> "It hurt me, it burt me,
> The ofter I it handill:
> Cum se now, in me now,
> The butter-flie and candill."
> —'The Cherrie and the Slae,' ll. 165-168.

> "Quhais beutie hes me burt?
> Quhais beutie healls my hurt?"
> —'Misc. Poems,' xxxv. ll. 77, 78.

35. *Feid*=hostility, enmity.

39. *Recent*=fresh. The Glasgow edition has *Retent.*

XXII.—THOCHT I IN GRIT DISTRESS.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

8. *Nyce*=fastidious, disdainful, saucy.

> "Incipiens omnia sentit amor."
> —Ovid, 'Ars Amatoria,' ii. l. 648.

> "Young loves are *nice* and difficult to please."
> —Dryden's Translation.

14. *Devyce*=call, service, will.

> "All uther fructis of Paradyce
> He bad him eit at his devyce."
> —Lyndsay, 'Ane Dialog,' ll. 751, 752.

19, 20. *Quhair þat I fynd bot feid*, &c.="Instead of finding aught to dispel my languor, I meet with coldness and aversion."

21, 22. *I seik the watter hett*
In vndir the cauld yce.

Cf. Montgomerie—

"Quhy soght I aye warme water vnder yce?"
—'Misc. Poems,' iv. l. 4

"Greit fuills, for me, I think they ar,
That seeks warme water vnder yce."
—Ibid., x. ll. 11, 12.

"To seik het water beneith cauld ice,
Surely it is a greit follie."
—'The Ballad of Johnie Armstrang,' ll. 85, 86

26. *I hald my hart on loft*=I keep up my spirits, I cheer up.
29. *ȝour fenȝeit tho*[t]=your hypocritical mind, your false heart.
37, 38. *First quhē I did persew,*
I wont ȝe had bene wyss.
"At first when I courted you I gave you credit for good sense." *Won*
=weened, thought. *Wyss*=prudent, discreet, sensible.

XXIII.—LANGOUR TO LEIVE, ALLACE!

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

1-4. *Langour to leive*, &c.=To lay aside my languor, alas! m
labour is in vain, since I have neither favour nor reward. Mackea
takes *leive*=live.
10. *Plane*=open, straightforward, honourable.
11. *Suppois*=although.
17, 18. *For nowdir wald schew rew*, &c.=For neither would sh
take pity on me nor treat me with scorn—*i.e.*, she would neither accep
nor reject me.
22. *Of richt not maid me fane*=wrongly made me fond, unfairl
won my affection.
23. *And held me in the hals*=and kept me in wistful suspense.

"With many flattering taill and fals,
He held that bischop in the hals."
—'The Legend of the Bischop of S
Androis Lyfe,' ll. 782, 783.

25. *Vnleill*=disloyal, insincere.
31. *Rewairt*=revert, turn away, withdraw.
36. *And trest to trow agane*=and trust to trust returned.
38. *I bid not for to lane*=I seek not to deceive; I will speak th
truth. *Bid*=ask, desire, wish. *Lane*=conceal, lie.

"Haif we riches, na better lyfe we *bid*."
—Henryson, 'The Cock and the Jasp,' l. 9

" 'Bot tell me now lelely quhat is thy richt name?
I will forȝet the morne, and ony man me greif.'
'Wymond of the Wardrop, *I bid not to lane.*'"
—'Rauf Coilȝear,' ll. 311-313.

" Thou hoped once, so wes I glaid a vhyle,
ȝit lost our tyme in love, I will not lane."
—Montgomerie, 'Misc. Poems,' viii. ll. 26, 27.

39. *I sall awysit be*=I shall be very wary.

" Be ȝe ane luvar, think ȝe nocht ȝe suld
Be weill adwysit in ȝour gouerning?"
—Dunbar, 'Poems,' vol. i. p. 162, ll. 1, 2.

43. *Remeid*=reward, return of affection.
44. *Or þat*=ere that, before.
45. *Scho þat the list to luve*=she who loyally gives thee her love.

XXIV.—FAVOUR IS FAIR.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

3. *Bene adwersare*=is opposed to one, has to be encountered.
10. *But discrepance*=without variance, unchangingly.
11. *Chance*=fate, lot, fortune.
15. *W'owttin ho*=unceasingly.
16. *Sic fo*=such an enemy. Laing's mis-reading *set so*, rendered this line unintelligible.
17. *Expart*=from experience.
21. *Le.* See note to Poem ii. l. 132.
22. *Is weill but wo*=is happiness unalloyed.

XXV.—RETURNE THE, HAIRT.

[B. MS.; Evergreen, vol. ii. pp. 15-17; Tea-Table Miscellany, vol. i. pp. 94, 95; Hailes, pp. 204, 205; Sibbald, vol. iii. pp. 174, 175; Laing; H.C.T.; Glasg. Ed.; Mackean; Irving, 'History of Scottish Poetry,' pp. 420, 421.]

Allan Ramsay, both in 'The Evergreen' and in the 'Tea-Table Miscellany,' enlarged this poem by two stanzas—one being inserted before the final stanza of the MS., the other at the end of the piece. This process of tampering with, and tinkering, the writings of the

"auld makars," by no means unusual with "honest Allan" in h editorial capacity, has destroyed the value and authenticity of muc of his work.

5. *Lat be*=leave off, give up.

6. *Mak the causs*=give thee reason.

8. *Feind a crum of the scho fawis*=not a particle of thee falls to her she deserves not thy love, and therefore has no part in thee.

10. *But thāk*=without thanks, thankless. Laing punctuates with a mark of interrogation after *thrall*, to the ruin of the sense.

11. *Bestiall*=brutish, dull, stupid.

14. *Pawis*=part. *To play one's pawis*=to act the part that belongs to one (J.) Fr. *pas*, a step. The singular is found in the ballad o 'The Battle of Killiecrankie'—

> "The durk and dour made their last hour,
> And proved their final fa', man;
> They thought the devil had been there,
> That play'd them sic a paw than."

19. *A fellone mēȝie*=a great number.

24. After this line comes the following stanza in 'The Evergreen'—

> "Remember how that Medea
> Wyld for a sicht of Jason ȝeid,
> Remember how that Cressida
> Left Troilus for Diomede.
> Remember Helen, as we reid,
> Brocht Troy from bliss unto bare waws;
> Then let her gae quhair scho may speid,
> For feynd a crum of thee scho faws."

25. *Tuik in ill*=took it amiss. Cf. Dunbar—

> "Sweit confessour, then tak it nocht in ill"

—*i.e.*, do not take it amiss, do not be offended.

31. *Latt hir fallow ane filly fair*=let her take up with some vapouring dandy. *Fallow*="match herself with," "mate with," or, perhaps "follow," "run after." Either meaning suits.

The following stanza is added in 'The Evergreen'—

> "Neir dunt again within my breist,
> Neir let hir slichts thy courage spill,
> Nor gie a sob abeit scho sneist;
> Schois fairest payd that gets hir will:
> Scho gecks as gif I meind her ill,
> Quhen scho glaiks pauchty in hir braws;
> Nou let hir snirt and fyk hir fill,
> For feynd a crum of thee scho faws."

XXVI.—OF WEMENKYND.

[B. MS.; Hailes, pp. 207-210; Sibbald, vol. iii. pp. 155-157; Laing; H.C.T.; Glasg. Ed.; Mackean.]

3. *Quent consaitis*=quaint conceits, odd fancies. Hailes has *consailis.*

4. *Havingis*=doings, actions, behaviour.

5. *Affectioun*=disposition.

6. *Cöplexioun*=outward appearance or demeanour.

7. *No leid vnleill thay leit*=they tolerate no disloyal man.

9. *Planeist*=furnished. Fr. *plenir.*

"This part of Asia
Weill plenischit with cieteis, towris, and townis."
—Lyndsay, 'The Dreme,' ll. 681, 682.

"Plenishing" is still the term used to denote "house-furniture."

15. *Misken*=ignore, disavow.

19. *Kittie vnsellis*=naughty creatures, "gypsies."

"Katie vnsell was my mother,
And Commoun Theif my father brother."
—Lyndsay, 'Ane Satyre,' ll. 671, 672.

See 'Sat. Poems,' vol. i. p. 230, l. 112, and note in vol. ii. p. 157.

20. *At*=from. Cf. Henryson—

"All the light she borrows at her brother
Titan, for of herself she has none other."
—'The Test. of Cresseid,' st. 37, ll. 6, 7.

26. *Lykingis*=favourites.

31-34. *Thay wald be rewit*, &c.=they look for pity, and have pity for no one; they expect sympathy, and have none for others; they wish to be believed, and are themselves untruthful; they want to have their will, though they are barely capable of thinking.

40. *Syne laittandly to lawar leinde*=then secretly associate with people of lower stamp. *Leinde*=lean, stoop. A.S. *hlǽnan.*

43-46. *Thay lichtly sone . . . suspectit.* I take the meaning of these lines to be: They disparage soon, and covet quickly; they blame every one, while they themselves are blameworthy; they are quickly jealous of their neighbours, and themselves are prone to mischief; they slander others without cause, while they are objects of suspicion. *Blekit*=blackened, guilty, blameworthy. Mackean renders *they blekit*, "they maintain *it*"—*i.e.*, I presume, the assertion. I have not found *blek* in this sense, and very much doubt whether it is so used. In any case, if Mackean is right in considering *blekit* as two words, to be consistent he ought to treat *suspectit* in the same manner, which he fails to do. Cf., however, the construction in ll. 50 and 52, which, in my view, ought to settle the matter.

45. *Dois ill lickly*=take a delight in evil-doing. Mackean renders this phrase "improperly slight," obviously mistaking *lickly* for *lichtly*, a very different word.

56. *Tremebund*=timid. Lat. *tremebundus.*

57, 58. *Thay wald mē nvreist all thair neide*, &c.=they would like to have all their wants supplied by others, and then allow those who ministered to their needs to perish comfortless.

62. *Regaird.* The MS. has *rewaird*, which occurs again in line 64. Lord Hailes, who is followed by Laing, substituted *regard* here. The emendation was necessary in one or other of the places.[1] Both words are radically the same, and are used in exactly the same sense by Chaucer: "Take reward of (*i.e.*, have regard to) thine own value, that thou ne be to fond to thyself."—'The Persones Tale.'

> "To myn astate have more reward, I pray,
> Than to his lust."
> —'Troylus and Cresseid,' Bk. ii. vol. v. p. 95; ed. Bell.

67-70. *The vertew of this writ and vigour*, &c. "The point and pith of this piece lies in this (or, the long and the short of it is), that the female character may be aptly described by the single word 'antiphrasis,' inasmuch as woman is 'a contradiction' throughout."

Antiphratis for *antiphrasis* for the sake of the rhyme=contradiction, —lit., the use of a word in a sense directly opposed to the real one.

73, 74. *I wat, gud wemē will not wyt me*, &c. Cf. Lyndsay—

> "I wait gude wemen, that bene wyse,
> This rurall ryme wyll nocht dispyse."
> —'Ane Supplicatioun against Syde Taillis,' ll. 169, 170.

75. *Quyt me*=acquit me, hold me blameless.

76. *Crab*=fret. *Quyt clame*=renounce, disown, recant.

> "Quytclame clergie and cleik to ane club."
> —Dunbar, 'Flyting,' l. 62.

> "Quytcleyme our land and we sall nocht deny."
> —'Wallace,' Bk. vi. l. 913.

XXVII.—IN JUNE THE JEM.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

2. *Geme*=amusement, pleasure.

4. *Wem*=spot, stain, scar. A.S. *wæm.*

> "Wele may he þan, as y þe er sayd,
> Ben y-bore of a maid
> Wiþ outen wem apliȝt."
> —'The Romance of Rouland and Vernagu,' ll. 743-745.

"Nature him knew, and had grit wonder,
Quhen he of wirgyn wes born but wem."
—Dunbar, 'Poems,' p. 323, ll. 37, 38 (S.T.S.)

"That other bowe was of a plant
Without wem."
—Chaucer, 'The Romaunt of the Rose,' ll. 929, 930.

Polwart in 'The Flyting' has "wams"—

"His peilled pallat and vnpleasant pow,
The fulsome flocks of flies doth overflow
With wams and wounds."—Ll. 548-550.

5. *Wind to stem*=obstacle to stop me.

6. *Inarmit I am with haviness*=I am at feud with heaviness or despondency. Cf. Horace—

"Tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis."
—Lib. I. Carm. xxvi. ll. 1-3.

22. *Of corss & rent*=with me and my income.

24-26. *Will scho absent*, &c.=Should she keep aloof, I shall be off with her, and set her down at as low a value as she puts on me. *Went*=go. See Poem xv. l. 38. *Valor*=value. "Fourtie pennies money now is diminished *in valour* sax-fauld from that it was a hunder year syne."—James Melville's Diary, p. 190 (Wodrow Soc. ed.)

28. *Diseiss*=trouble, ill-feeling, unpleasantness.

29. *Als gud luve cūis as gais.* So in Poem xxviii. l. 22, and Lyndsay—

"I cair nocht that—als gude luife cumis as gais."
—'Ane Satyre,' l. 1732.

31, 32. *Quhen scho growis heich,*
I draw on dreich.

"When she grows haughty I come up slowly behind." *Dreich*=slowly.

"The freik na forthir he faris bot foundis away,
The tothir drew hym on dreigh in derne to the dure."
—'Gologras and Gawane,' ll. 109, 110.

34, 35. *Quhen scho growis skeich,*
I byd on beich.

"When she grows skittish I keep aloof, to let her leap in the bridle,"—*i.e.*, allow her ample opportunity to give vent to her temper. *On beich*=aloof, at a shy distance. Fr. *abois.*

With lines 31-35 cf. Burns—

"Duncan Gray came here to woo,
Ha, ha, the wooing o't!
On blythe Yule night when we were fou,
Ha, ha, the wooing o't!

Maggie coost her head fu' high,
Look'd asklent and unco skeigh,
Gart poor Duncan stand abeigh,
Ha, ha, the wooing o't!"
—'Duncan Gray,' ll. 1-8.

Dreigh, *skeigh*, and *abeigh* all occur in the following stanza of "The Auld Farmer's New-Year Morning Salutation to his Auld Mare Maggie"—

"When thou an' I were young an' skeigh,
An' stable-meals at fairs were dreigh,
How thou wad prance, an' snore, an' skreigh,
An' tak the road!
Town's bodies ran an' stood abeigh,
An' ca't thee mad."—Ll. 43-48.

Cf. also Fergusson—

"But Cout wad let nae body steer him,
He was ay sae wantoun and skeegh;
The packman's stands he o'erturned them,
And gar'd a' the Jocks stand abeech."
—'Hallowfair,' st. v.

40. *I sall not kend*=I shall not feel it; it will not concern me.
42. *Persew*=follow; wait upon her devotedly.
43. *Every sessone*=at all times.
48. *Wariand*=varying, fickle.

XXVIII.—TO LUVE VNLUVIT.

[B. MS.; Hailes, p. 206; Sibbald, vol. iii. p. 170; Laing; H.C.T.; Glasg. Ed.; Mackean; Eyre-Todd, 'Scottish Poetry of the XVI. Century,' p. 234, 235; Irving, 'Hist. of Scottish Poetry,' p. 422; Ross, 'Book of Scottish Poems,' vol. i. p. 317.]

3. *So he hes set hir*=has set her so high; has made her so haughty.
6. *May*=maid. A.S. *mǽg*.
8. *Plet hir*=twined her, clasped her, embraced her.

"For quhylis thay leuch, and quhylis for joy thay gret,
Quhylis kissit sweit, and quhylis in armis plet."
—Henryson, 'The Uplandis Mous and the Burges Mous,' ll. 32, 33.

12. *Trymly*=smartly, sprucely.
16. *Glaikit*=foolish, silly.
24. *Dolour and diseiss*=grief and trouble.

XXIX.—LADEIS, BE WAR.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

6. *Paramour*=love, gallantry, pleasure.

"His mery men commandeth he
To maken him bothe game and gle,
For nedes must he fighte
With a geaunt with hedes three,
For paramour and jolitee
Of on that shone ful brighte."
—Chaucer, 'The Rime of Sir Thopas, C.T., ll. 13768-13773.

"Pigmaleon that ane portratour
Be painting craft did sa decoir,
Himself thairwith in paramour
Fell suddanlie, and smert thairfoir."
—Montgomerie, 'Misc. Poems,' l. ll. 25-28.

Paramour, however, may be taken as an adverb in Scott's line in the sense of "in the way or mode of love"; "as a paramour." See Poem iii. l. 46, note.

11, 12. *Then wt ane vddir thay will cõfiddir,*
And play þe contrar pane.

"Then they will keep company with another, and cause pain to the former one." *Confidder*=associate. Fr. *se confédérer*. Laing, H.C.T., and the Glasg. ed. have *considdir* in l. 11.

17. *Sittelness*=craft, cunning, subtilty. Lyndsay has adj. *sittill*.

"Remember my memoriall
With mony ane sittill cast."
—'Ane Satyre,' ll. 4178, 4179.

18. *Loif*=praise. A.S. *lof*. Douglas has the verb—

"For, as said is, Virgill did diligence
But spot of cryme, reproche, or ony offence,
Eneas for to loife and magnify."
—'Eneados' i., Prol., vol. ii. p. 16, ll. 23-25.

And Montgomerie—

"Sen thou hes grantit me so gud ingyn
To loif the, Lord, in gallant style and gay,
Let me no more so trim a talent tyne."
—'Devotional Poems,' iv. ll. 45-47 (S.T.S.)

22. *Thair fals and fenȝeit fair*=their false and deceitful ways. Cf. 'Sat. Poems'—

"With feinȝeit fair and wylie wordis discreit
Scho come to me with greit humilitie."—iv. ll. 63, 64.

"Think weill, my freindis, this is na fenȝeit fair."—xl. l. 73.

XXX.—LUVE SULD BE VSIT WITH PRUDENS.

[B. MS.; Sibbald, vol. iii. pp. 153, 154; Laing; H.C.T.; Glasg. Ed.; Mackean.]

1 *et seq. Fra raige of ȝow^t the rynk hes rune*, &c. Cf. Lyndsay—

"Bot quhen ȝouthheid hes blawin his wanton blast,
Then sall Gude Counsell rewll him at the last."
—'Ane Satyre,' ll. 993, 994.

Raige. See Poem xvi. l. 50, note. *The rynk hes rune*=has run its course. Cf. Montgomerie—

"Remember ony man
In chronikle ȝe can,
That ever worschip wan,
But love, let sie,
And once that rink he ran."
—'Misc. Poems,' xiii. ll. 41-45.

2. *Tane the man to tune*=brought him to a proper frame of mind.

3. *The brukle body*=the frail body. *Wune*=won, saved.

6. *Kune*=taste. M.E. *cunnien;* A.S. *cunnian.* "Of Jesus on the Cross when the vinegar was offered to Him it is said: 'he smeihte and *cunnede* therof'=he took a smack of it and tasted it—*i.e.*, to see what it was like." Skeat, s.v. Con.

"Bot fra we get our voyage wun,
They sall not than the Cherrie cun."
—Montgomerie, 'The Cherrie and the Slae,' ll. 645, 646.

7. *Weid*=robe.

9. *Consorss*=closely allied. Lat. *consors.*

12. *But brydille*=unbridled.

15. *Bot gif*=unless.

16. *Of God all is ago*=all thought of God is gone. Cf. Dunbar—

"The change of warld fra weill to wo,
The honourable vse is all ago."
—'Poems,' vol. i. p. 227, ll. 21, 22 (S.T.S.)

19. *Rest nor rufe*=stop nor stay. These two verbs are frequently found in conjunction.

"My mad misfortoun dois me so commuve,
That I may nowthir rest nor ruve."
—Montgomerie, 'Misc. Poems,' lii. ll. 13, 14.

So also the substantives—

"ȝit fantasie my fond affection feeds,
To run that race but ather rest or rove."
—Ibid., vi. ll. 19, 20.

"My hairt, but rest or rove,
Reuth, reson, or respect,
With fortun, death, and love,
Is keipit vnder check."
—Ibid., xx. ll. 13-16.

"In presoune now, delyuerit now throw grace,
Now at vnes, now into rest and ruff."
—'Wallace,' Bk. vi. ll. 59, 60.

"The riche Revir dovn ran but resting or ruf."
—'The Howlat,' l. 14.

21. *In behufe*=at need, at their call, at their service.

22. *Sussy*=care for, regard.

25-32. *Ferme luve w^t^ prudens suld be vsit*, &c. Cf. Montgomerie—

"Some by ane proverbe fane wald prove,
Quha skantly nevir sau the scuills,
That love with resone is no love,
Nor constance, vhare occasion cools.
Thair thay confes, lyk frantick fools,
That wilfully thay will be vane.
But resone what ar men bot mulis?
Nane lovis bot fools, vnlovd agane.

Thay speik not leirnd-lyk, at the leist,
That rage, in steid of reson, ruisis:
Vhat better ar they nor a beist,
Fra tym that reson thame refuisis?
Some beistlily thamselfis abusis,
As Constancie did them constrane;
Quhilks ar bot ignorant excusis:
Nane lovis bot fools, vnlovd agane."
—'Misc. Poems,' x. ll. 25-40.

27, 28. *Þat luve w^t^ witt inclusit*, &c.=that love placed under the control of reason is not worth cherishing. For *witt* Laing has *will*. *No^t^ worth a buttoun*. Still a common phrase. Cf. Burns—

"Sic a wife as Willie had,
I wadna gie a button for her."

29. *Confusit*=absurd.

32. *Ane muttoun*=a sheep, a blockhead. Cf. the use of the Lat. *vervex* (Ital. *berbice*, Fr. *brebis*), "a wether," in the following passages—

"Itane vero, vervex, intro eas."
—Plaut., 'Mercat.,' iii. 3. 6.

"Tum quoque materiam risus invenit ad omnis
Occursus hominum, cujus prudentia monstrat
Summos posse viros, et magna exempla daturos
Vervecum in patria, crassoque sub aëre nasci."
—Juv., 'Sat.,' x. ll. 47-50.

And the Greek proverb, μωρότερος προβάτου.

36. *Dowt*=fear.

37. *Temerat*=polluted, defiled, unchaste—(?) Lat. *temeratus*. In this view the meaning of the passage would be, "Even though women be unchaste, they do not respect lascivious men, but hold in contempt those who cannot do without them." But perhaps *temerat* is for *timorat*, "timid," "fainthearted."

41, 42. *ȝit mā*, &c.=Yet man should favour them, if only on the ground of their being necessary to his requirements.

48. *Dewysit*=ordained.

53, 54. *Be permanent þat wald persew*, &c.="Let suitors be constant, and not recklessly repent of their choice." *To tak the rue* is still a common phrase for backing out of an engagement. "Maybe he may hae taen the rue, and kensna how to let me wot of his change of mind."—Sir W. Scott, 'The Heart of Mid-Lothian,' chap. xl.

XXXI.—QUHA LYKIS TO LUVE.

[B. MS.; Laing; H.C.T.; Glasg. Ed.]

5. *But rest or ruve*=unceasingly. See Poem xxx. l. 19, note.

8. *Gife quyte*=give up entirely.

17. *No wit*=no man. *Degest*=grave, sober, hence capable, fit.

19. *A brutall best*=a brute beast. *Brutall*=brute, irrational. Cf. Henryson—

> "My author in his fabillis tellis how
> That brutall beistis spak and understude."
> —'The Cock and the Jasp,' Prol., ll. 43, 44.

> "Under the figure of ane brutall beist,
> Ane morall Fabill ye wald denȝie to say."
> —'The Lyon and the Mous,' Prol., ll. 80, 81.

34-36. *I lufe þe wy*, &c.=The lady I love will neither give a thought to me, nor deign to show me favour in return. *Wy*=person. See Poem x. l. 51, note.

38. *Frēmit*=distant, perverse.

47. *Curius*=anxious, full of care. O.F. *curios*: "empressé, plein de zele, d'affection, soigneux."—Roquefort.

56. *Lathly*=loathsome. A.S. *láð*. Douglas has *laithlie*, 'Eneados' iii., vol. ii. p. 134, l. 32; Lyndsay has the same form in 'Ane Supplicatioun against Syde Taillis,' l. 97; Polwart in 'The Flyting' has *laidlie language*, l. 132; *laidly lips*, l. 566; *laidley letter*, l. 798.

XXXII.—A RONDEL OF LUVE.

[B. MS.; Hailes, p. 211; Sibbald, vol. iii. p. 173; Laing; H.C.T.; Glasg. Ed.; Eyre-Todd, 'Scottish Poetry of the XVI. Century,' p. 236; Irving, 'Hist. of Scottish Poetry,' p. 421; Ross, 'Book of Scottish Poems,' vol. i. p. 318.]

Compare with this piece a virelai by Chaucer (vol. viii. p. 151; ed. Bell), and a Balet by the Earl Rivers in Percy's 'Reliques,' Ser. ii. Bk. i. Poem vii.

8. *W'out desyre*=unsolicited, unsought.

10. *Hyre*=wage, price.

11. *Ane pure tressour w'out mesour*=a treasure poor beyond measure, a poor treasure of no account.

13, 14. *To lufe and to be wyiss*, &c.=to love and act with prudence, to be mad in accordance with reason—*i.e.*, to be mad and yet rational. Cf. Terence—

> "In amore hæc omnia insunt vitia, injuriæ,
> Suspiciones, inimicitiæ, induciæ,
> Bellum, pax rursum. Incerta hæc tu, si postules,
> Ratione certa facere, nihilo plus agas
> Quam si des operam, ut cum ratione insanias."
>
> —'Eunuch,' Act i. sc. i. ll. 14-18.

And Horace, in his imitation of this passage—

> "In amore hæc sunt mala, bellum,
> Pax rursum, hæc si quis tempestatis prope ritu
> Mobilia et cæca fluitantia sorte laboret
> Reddere certa sibi; nihilo plus explicet ac si
> Insanire paret certa ratione modoque."
>
> —'Sat.,' ii. 3, ll. 267-271.

23. *Refrane*=avoid, escape.

XXXIII.—A COMPLAINT AGANIS CUPEID.

[B. MS.; Evergreen, vol. i. p. 112; Sibbald, vol. iii. pp. 171, 172; Laing; H.C.T.; Glasg. Ed.; Mackean.]

5. *Observance*=homage.

10. *Quarrell*=strife, cause for regret, consequences.

11. *Schentis*=are ruined.

14. *Grunching*=grumbling. Laing and the editor of the Glasgow edition take *grunching* as adj.; but Cf. Lyndsay—

> "Without grunschyng, clamor, or crye,
> That pane he sufferit patientlye."
>
> —'Ane Dialog,' ll. 3907, 3908.

16. *Wan*=dire, grievous.

"My werdis ar wan."
—'The Howlat,' l. 964.

22. *Express*=on purpose.

23. *Styme*=jot, particle.

"Suppois thou seis hir not a styme."
—Montgomerie, 'The Cherrie and the Slae,' l. 553.

39, 40. *Thow hess þi horne ay in þair syde*, &c.=Thou art continually tossing and tormenting the helpless. Cf. Psalm xliii. 6 (Vulg.), "In te inimicos nostros ventilabimus cornu."

41, 42. *Thay furdir werst*, &c.=they succeed worst who trust in thee—I speak for myself.

XXXIV.—ȝE BLINDIT LUVARIS, LUKE.

[B. MS.; Sibbald, vol. iii. pp. 144-148; Laing; H.C.T.; Glasg. Ed.]

A reference to the footnotes to this poem will show that considerable changes have been made on the original MS. copy.

With this counsel to wanton wooers, which forms a companion piece to Poem iv., compare the following stanzas from the 'Proloug to the Fowrt Buik of Eneados':—

"Quhat? is this luif, nys lufferis, at ȝe mene,
Or fals desait, fair ladeis to begyle?
Thame to defoull, and schent ȝour self betwene,
Is all ȝour lyking, with mony subtell wyle.
Is that trew luif, guid faith and fame to fyle?
Gyff luff be vertu, than is it lefull thing;
Gyff it be vice, it is ȝour ondoing.

Lust is na luif, thocht ledis lyk it weil;
This furius flamb of sensualite
Ar nane amoris bot fantasy ȝe feill;
Carnale plesance, but sycht of honeste,
Hatis him self forsuith and luffis nocht the;
Thar bene twa luffis, perfyte and imperfyte,
That ane lefull, the tother foull delite."
—Vol. ii. pp. 167, 168.

1, 2. *ȝe blindit luvaris, luke*, &c. Cf. Poem iv. ll. 1, 2.

5. *I reid remeid*=I advise as remedy.

9, 10. *Quhat is ȝo^r lufe bot lust?* &c. Cf. Poem iv. ll. 9, 10.

11. *Robust*=coarse, brutal.

13. *Fowsum*=gross, filthy.

"Swa all his fousome forme therto effeirs,
The quhilk, for filth, I will not fyle ȝour eirs."
—Montgomerie, 'The Flyting," ll. 573, 574.

15. *Ane pastance vnperfyte*=a wicked or sinful pastime. *Pastance.* Fr. *passe-temps.*

"Quhat gudlie pastance and quhat menstralie!
Quhat game they made!"
—Douglas, 'The Pal. of Hon.,' vol. i. p. 17, ll. 14, 15.

"Let him sit thair with ane mischance,
And let us go to our pastance."
—Lyndsay, 'Ane Satyre,' ll. 1029, 1030.

16. *To smyte ȝow wt þe glaikis.* Cf. Dunbar—

"He clappit fast, he kist, he chukkit,
As with the glaikkis he wer ourgane."
—'Ane Brash of Wowing," ll. 11, 12.

25. *þairout*=abroad, in the world.

"I lat you wit, thair is richt few thairout,
Quhome ye may traist to have trew lufe againe."
—Henryson, 'The Test. of Cresseid,' ll. 563, 564.

31. *Fylit*=stained, sullied.

32. *Frawd*=cheat, beguile. Lat. *fraudare.*

38. *Syte*=wo, ruin. Laing has *syle.*

40. *Be forrow*=before. *Be forrow, a forrow,* and *to forrow* are used indifferently.

"And thuss I wret, as ȝe haif hard to forrow,
Off lusty May vpone the nynt morrow."
—Dunbar, 'The Thistle and the Rose,' ll. 188, 189.

"In to my garth I past me to repose,
This bird and I, as we wer wount aforrow."
—Lyndsay, 'The Papyngo,' ll. 102, 103.

"All plesour that thou had afforrow
Sall cheangit be in lestyng sorrow."
—Ibid., 'Ane Dialog,' ll. 1053, 1054.

50. *Smartit*=pained.

51. *Rame*=shout, roar. A.S. *hreman.*

"Thay rame and cry fast on the Kyng Latyne."
—Douglas, 'Eneados' vii., vol. iii. p. 122, l. 6.

53. *Peruertit*=turned away, ended, spoiled.

55. *Gartit*=caused it.

57, 58. *ȝit thair is lesum lufe*
That lawfully suld lest.

Cf. Burns—

"The sacred lowe o' weel plac'd love,
Luxuriantly indulge it."
—'Epistle to a Young Friend,' ll. 41, 42.

Lesum=allowable, virtuous. A.S. *leáf*, permission. But "the original sense of *leave* is 'that which is acceptable or pleasing,' and it is closely connected with A.S. *leóf*, pleasing, lief, dear" (Skeat, s.v. Leave), hence "pleasant" may be taken as the meaning here, especially as we have "lawfully" in the following line. Cf. Burns—

"The tender heart o' leesome luve
The gowd and siller canna buy."
—'Country Lassie,' p. 204; Globe ed.

62. *Pass attour*=overpass, transgress.

64. *Quhill thay kast vp all four*=till they fall down helpless; till they are overcome. The metaphor is taken from an animal lying on its back, and unwilling or unable to rise. A sheep falling thus and unable to recover itself is said "to fa' awald."

81. *Perwersit*=corrupt, wayward.

82. *To palȝardy applawddis*=extol sensual indulgence. *Palȝardy*=whoredom. The common form is *palȝardrie* or *palȝardry*.

"ȝe that list of ȝour palȝardry neuir blyn."
—Douglas, 'Eneados' iv., Prol., vol. ii. p. 170, l. 15.

85. *Gawdis*=tricks. Lat. *gaudium*. Cf. Chaucer—

"By this gaude have I wonne every yeer
An hundred mark syn I was pardoner."
—'Prol. of the Pardoner,' vol. iii. p. 70; ed. Bell.

Sempill has *gaidis*—

"Thair Holieglas begane his gaidis,
As he was learned, amangis the laidis."
—'The Legend of the Bischop of St Androis Lyfe,' ll. 617, 618.

91. *Haif ane bismeir baggis*=if a strumpet has money. *Bismeir*=harlot, bawd. A.S. *bismer*.

"'Dochtir, for thi luif this man hes gret diseis,'
Quod the bismeir with the slekit speche,
'Rew on him, it is merit his pane to meis.'"
—Douglas, 'Eneados' iv., Prol., vol. ii. p. 170, ll. 27-29.

92. *ȝe grunche no^t at hir grunȝe*=you grunt not at her snout—*i.e.*, you find no fault with her. *Grunch*=grunt, grumble. Ger. *grunzen*.

"The galiart grum grunsch is at grammis hym greuis."
—Ibid., viii., Prol., vol. iii. p. 143, l. 9.

Grunȝe properly means the snout of a swine. Fr. *groin.*

"ȝour gryses grunȝie is gracelesse and gowked."
—Montgomerie, 'The Flyting,' l. 88.

"Willie's wife is nae sae trig,
She dights her grunzie wi' a hushion."
—Burns, 'Willie's Wife.'

Chaucer has *groine:* "ȝe wemen that ben of gret beautie, remembreth you on a proverbe of Salomon that likeneth a fair woman that is a fool of her body to a ring of gold that is worn in the groine of a sowe."—'The Persones Tale.'

93. *Sounȝe,* &c. = concern themselves about rotten, wasted debauchees.

94. *Wowbattis. Wowbat,* otherwise written *woubet, oobit, oubit, wobat,* literally means "a feeble, hairy worm," hence a worthless or puny creature. Montgomerie calls Polwart "a wanshapen woubet." —'Flyting,' l. 268. Dunbar uses the word adjectively—

"I haue ane wallidrag, ane worme, ane auld wobat carle,
A waistit wolroun, na worth bot wourdis to clatter."
—'The Tua Mariit Wemen and the Wedo,' ll. 89, 90.

95. *Prounȝe*=deck themselves.

"As proud as ȝee prunȝie ȝour pennes sall be plucked."
—Montgomerie, 'The Flyting,' l. 86.

"Persaue, þai say, þe papingo þat prwnȝeis."
—'Sat. Poems,' xxxvii. l. 56.

103. *Vyce*=device.

106. *Wilrone*=wild boar (Jamieson).

113-117. These lines are printed in Sibbald's 'Chronicle' as follows—

"ȝit *pothettis* few decreitis
Saif ane hecht *Pertonie.*
Bot of ȝour Sodomeitis
In Rome and Lumbardie,
In *avillous* Italie," &c.

Avillous in l. 117, which Sibbald has substituted for *Aipillis* of the MS., is explained by Dr Jamieson as meaning "contemptible," "debased," from Fr. *avili.*

114. *Percifie.* I do not know who is referred to here.

117. *In Aipille*=in Naples (?). Laing suggests *Apulia.* The line is probably corrupt.

121. *Belappis*=enfolds, envelops, enthrals, enslaves.

123. *Vnhappis*=uncovers, reveals itself, prevails; or perhaps renders hapless, ruins. Either meaning suits.

131, 132. *That suld haif wit,* &c.=who should know better and have prudence to prevent it.

138. *Fek*=trouble—lit., the "effect," the result.

148. *My mynd sałbe to meiss ȝow*=it will be my aim to conciliate you.

150. *Fra crymes vndir coite*=from secret sins.

151. *Or war ȝe say not, waiss ȝow*=or take care you do not come to grief. Laing has *On war—i.e.*, unaware, unwarned—a reading which yields a very satisfactory sense.

XXXV.—THE FIRST SALME.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean; Ross, 'Book of Scottish Poems,' vol. i. p. 314.]

"Scott," says Dr Laing, "was possibly one of those, said to be 'principalls of Inglish Poesie,' who along with Montgomery, some years after the Reformation, offered to translate all the Psalms 'frelie and without any price for þr paines.' If the rest of 'their assayes' were like the two versions by Scott and those by Montgomery, lately republished, the non-acceptance of, certainly, their generous offer need not deeply be lamented" (Poems, p. 75).

With regard to the versions by Scott, most people will be disposed to agree with Dr Laing, as they cannot by any means be said to possess much merit. They are interesting, however, as being among the earliest attempts at translation in the Northern dialect. The version of the first Psalm naturally provokes comparison with the rendering by Montgomerie; and the verdict must be greatly in favour of the latter. Indeed the few versions we possess by Montgomerie, Dr Laing's unappreciative remark notwithstanding, fairly entitle him to rank as the best psalm-versifier of the sixteenth century, with the single exception, perhaps, of Sir Philip Sidney. "It is a pity," says Mr Glass, "that he [Montgomerie] did not attempt an entire version. His verses are vastly superior to the rhymes of his contemporaries of the sixteenth century. The Psalms of the Scottish poet might have outlived all the popular Psalters with their awkward rhymes and monotonous measures" ('The Story of the Psalters,' p. 25: London, 1888). The metres of Montgomerie and Sidney are, it is true, much too elaborate "to be song of al men," but they have the ring of the true metal. Sidney's version, completed by his sister, remained in manuscript till 1823, when it was printed at the Chiswick Press. Speaking of this performance, Ruskin declares there is more poetry in the seventh stanza of Sidney's version of the seventy-second Psalm than in the whole edition of Tate and Brady. The stanza in question

is rather a paraphrase than a translation, but in consideration of the high praise it has received from one of the greatest of English critics, no apology is needed for its reproduction here—

"Looke how the woods, where interlacéd trees
Spread friendly armes each other to embrace;
Joyne at the head, though distant at the knees,
Waving with wind, and lording on the place;
So woods of corne
By mountaynes borne
Shall on their shoulders wave;
And men shall passe
The numerous grasse—
Such store each town shall have."

17. *Nochtis*="ne'er-do-weels," reprobates. The word is still in common use, as in the contemptuous expression, "He's a fair nocht" —*i.e.*, a perfect cipher, a good-for-nothing.

XXXVI.—THE FYIFTY PSHALME.

[B. MS.; Laing; H.C.T.; Glasg. Ed.; Mackean.]

3. *Grufling*=grovelling. M.E. *grofling*; adj. *groff*=flat on the ground; Icel. *grufa*, to lie on the face.

"They fallen groff and crien pitously."
—Chaucer, 'Knightes Tale,' C.T., l. 951.

"I saw myself, quhen, grufflingis amyde his cave
Twa bodeis of our sort he tuke and raif."
—Douglas, 'Eneados' iii., vol. ii. p. 157, ll. 29, 30.

9. *Wesche*=wash. M.E. *waschen, weschen.*

15. *Forgane*=before.

20. *Ourcum all contrarie*=superior to all besides; "the Lord omnipotent."

27. *Incertane*=unexpected, unlooked for.

35. *Efeir*=suitably, fitly.

36. *Lovingis*=praises.

"So inuentive of rhetorik flouris sueit
Thou art, and hes sa hie profund sentence
Therto perfyte, but ony indigence,
That na lovingis ma do incres thi fame,
Nor na reproche diminew thi guid name."
—Douglas, 'Eneados' i., Prol., vol. ii. p. 5, ll. 18-22.

"Lovyng be to the blyssit Trynitie."
—Lyndsay, 'The Dreme,' l. 26.

42. *Mound*=clean, pure. Lat. *mundus*.
43. *Ground*=establish.
45. *Fecound*=benign. Lat. *fecundus*, fruitful.
55. *Ken*=direct, guide, show. Cf. Lyndsay—

> "Mak ȝour Abbotis of rycht religious men,
> Quhilk Christis law can to thair convent ken."
> —'The Tragedie of the Cardinall,' ll. 370, 371.

And Douglas—

> "Haue done anone, tharfor, and let us wend
> Thidder quhar the goddis orakle hes ws kend."
> —'Eneados' iii., vol. ii. p. 125, ll. 17, 18.

62. *Wyd*=far-reaching, loud.
63. *Fermely*=heartily.
71. *Nolt*=wilt not.

APPENDIX

APPENDIX.

A.

O lusty May with Flora Quene.

THIS charming song was first printed by Chepman & Myllar in 1508. It is mentioned in 'The Complaynt of Scotland' (1548) along with a number of other pieces—"Sueit melodius Sangis of the natural music of the Antiquite," rehearsed at their gatherings by "Scheiphirdis and ther vyuis." Most of these songs, it is to be regretted, are no longer extant. From their titles Dr Laing considered it probable that several of the pieces might be the work of Alexander Scott; and apparently in ignorance of the publication of this song in 1508, he included it in the number of these, inasmuch as it has "a considerable resemblance to his style and is written in the same measure with two of Scott's poems." The conjecture of such a high authority, as was to be expected, has led others, notably Mr Ross in 'The Book of Scottish Poems,' and the editor of the Glasgow edition of Scott, to ascribe to the poet a piece which was in the mouths of the people long before he was born. From the close resemblance which Scott's poem "Of May" bears to it, and also from the circumstance that both poems are in the same measure, it may be assumed that Scott was acquainted with the anonymous poem.

The text of the first four stanzas is here printed from the Bannatyne MS. (fol. 229^b). The final stanza, which is not found there, is supplied from the Aberdeen Cantus. The music, both in the old and in the modern notation, is reproduced from Dr Laing's edition (Edin., 1821). The facsimile of the original air was made for him from the Aberdeen Cantus, and of the *bassus* from an original MS. in the possession of Mr Blackwood. For the modernised version he was indebted to Mr Stenhouse.

The words in the Cantus occasionally differ from those of the

Bannatyne MS., but the variations in the former are either unimportant or palpably corrupt.

O lusty May wt Flora quene,
The balmy dropis frome Phebus schene
Preluciād bemes befoir þe day,
Be þat Diana growis grene,
Throwch glaidnes of þis lusty May.

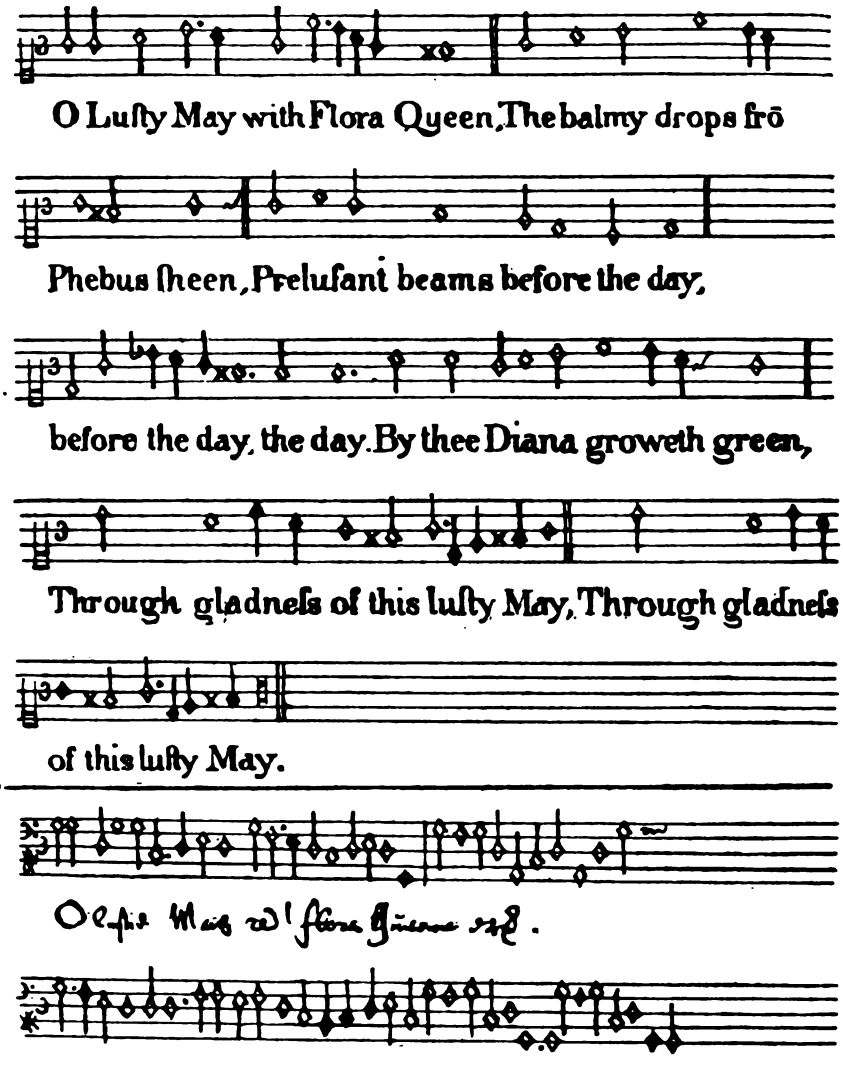
Than esperus, that is so bricht,
Till wofull hairtis castis his lyt,
Wt bankis that blumis (on every bray, (*bis*)
And schuris ar sched furt of þair sicht,
Thruch glaidnes of this lusty May.

Birdis on bewis of every birth,
Reiosing nottis makand their mirth,
Ryt plesandly vpoun the spray,
Wt fflurissingis our feild & firth,
Thruch [glaidnes of this lusty May].

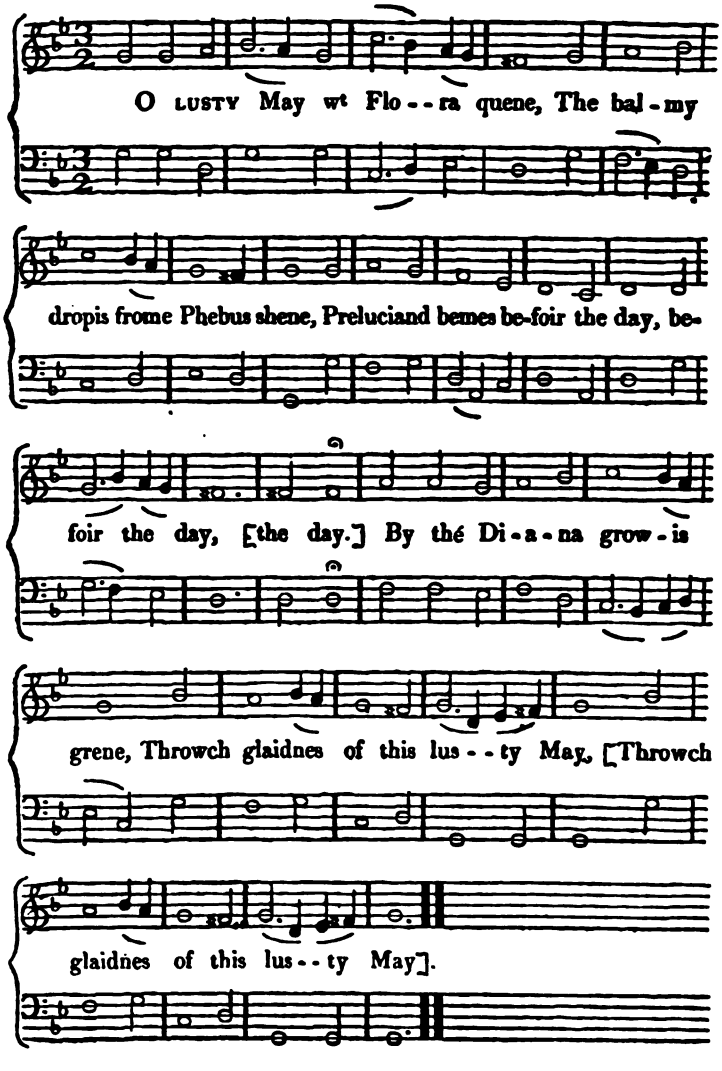
All luvaris þat ar in cair,
To thair ladeis thay do repair
In fresch mornyngis (befoir the day,
And ar in mirth ay mair & mair,
Thruch glaidnes of this lusty May.

[Of everie moneth in the ȝeir,
To mirthfull May thair is no peir,
Hir glistrine garments ar so gay,
ȝow lovaris all mak merie cheir,
Thruch glaidnes of this lustie May.]

Facsimile of Original Air.



Modernised Version.



B.

POEM XVI.

How suld my febill body fure, &c.

1. The air of this song in its original form, and also in the modern notation, is reproduced from the edition of Dr Laing, who obtained copies from the sources referred to in the previous note.

Underneath the original air is given the *bassus* of the air to which "The Lament off the m^r of Erskyn" (poem xviii.) was set, faithfully copied from the afore-mentioned manuscript in Mr Blackwood's possession.

2. The following version of this poem is given from the Panmure MS. described on p. 149 *supra*. The final stanza of the piece as it appears in the text is wanting in the Panmure copy.

houe sould my feible bodie fure
the double dolor þ^t I indure?
the murning & the great malure
can not defin;
it dois my belful breist combure,
to se an other haue in cure
þ^t sould be myne.

for veil I vat vas neuer a vight,
þ^t culd inforce his mynd & mighte
To loue & serwe his Lady brighte,
& vant hir sine,
As I doe, martire day & nighte,
v^tout þ^t onlie thing of right
That sulde be mine.

ver I offe pussans for to prowe
my lautie & my hairtlie lowe,
I suld hir mynd to mercie mowe
vith such propyne,
var al this vorld at my behowe,
she sould it haue, be god aboue,
for to be myne.

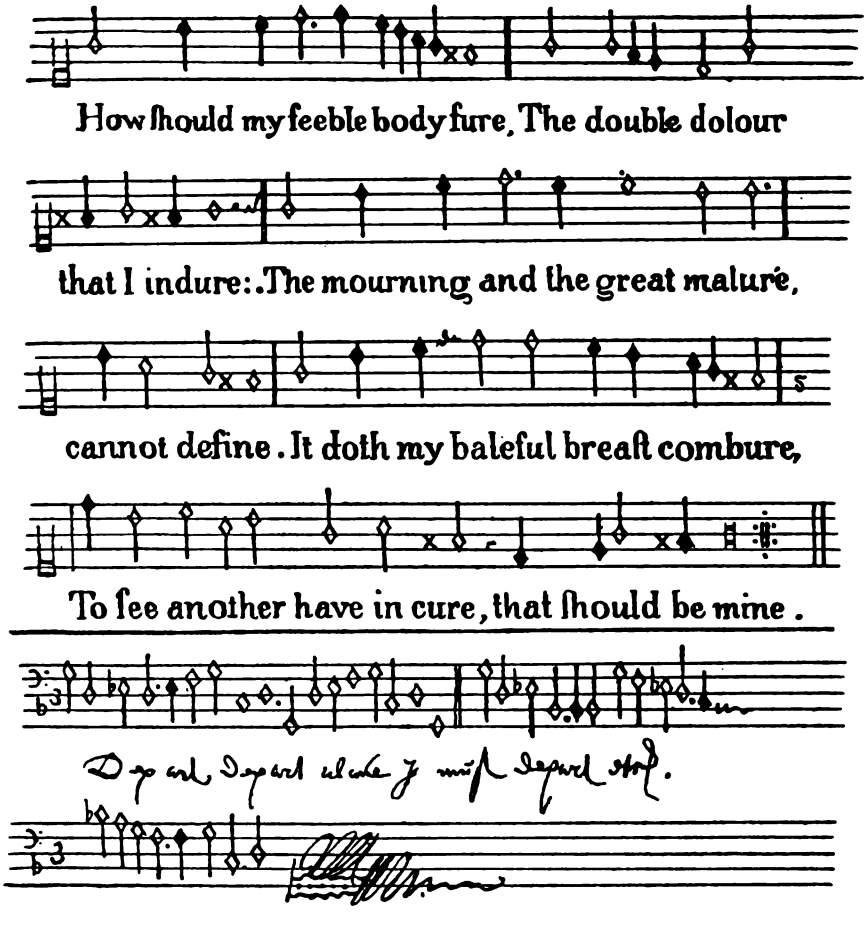
Noue quhome to sal I mak my mone,
since treuthe & constans find I none?
for al the faithful loue is gone
of feminine;
It vald oppresse ane hairt of stone,
To sie me die for hir alone
þt suld be mynne.

vha sal my dullit spreits rease,
since not for loue my lady gais?
for & guid seruice might hir please,
she vald inclynne.
I drie both dolor & desease,
& others has hir as they please,
þt suld be mynne.

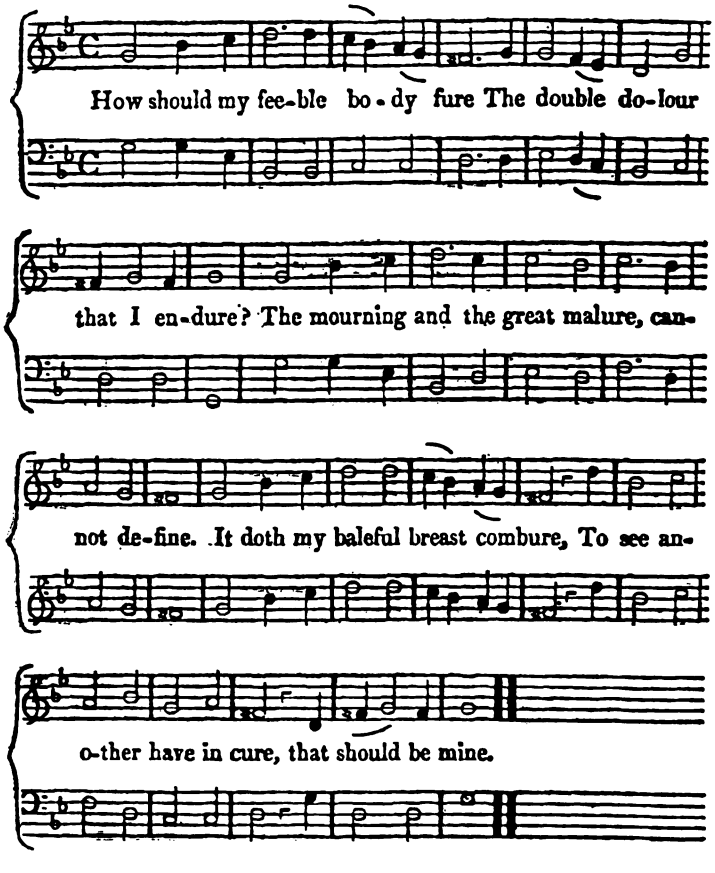
nou I persaue right veil be this,
þt al the blydnes, Ioy, and blysse,
the lustie, vantone life, I vysse,
of loue is hynne;
qt remedie, since so it is,
bot patiens, suppose I mysse
þt suld be mynne?

for nobles has not ay renunne,
nor gentils ay the grayest gune;
they carie vitual to the tune
þt varst does dynne:
so bisilie to busse I bune,
& vthers eats the berrie doune
þt sould be mynne.

Original Air.



Modern Air.


How should my fee-ble bo-dy fure The double do-lour
that I en-dure? The mourning and the great malure, can-
not de-fine. It doth my baleful breast combure, To see an-
o-ther have in cure, that should be mine.

C.

Of the three poems subjoined—viz., "Quhen Flora had ourfret the Firth," "The Well of Vertew and Flour of Womanheid," and "Quhair Luve is kendlit confortles," the first two, under the titles respectively of "The blait Luvar" and "In praise of the twa fair Ene of his Mistress," are unwarrantably ascribed to Scott by Sibbald in 'The Chronicle of Scottish Poetry,' and actually printed over the colophon "Quod Scott." The same poems, with the titles of "The Luvers Mane that dares not assay," and "The Floure of Womanheid," are printed by Ramsay in 'The Evergreen'—the first in vol. i. pp. 256, 257, with the colophon "Quod Stewart," the second in vol. ii. pp. 207, 208, without colophon. The third poem, under the title of "The Complaint," is printed by Sibbald in 'The Chronicle,' along with selections from Scott's poems, "on account of some resemblance it bears to the productions of Alexander Scot." Ramsay gives the same poem in 'The Evergreen,' vol. i. pp. 108-110, under the same title, with the colophon "Quod King Henry Stewart."

The three poems stand in the Bannatyne Manuscript without signature or other indication of authorship, and are here reprinted solely because, like the May song (App. A.), they have been associated with Scott's name and bear some likeness to his verse. They are elegant and graceful compositions, and quite worthy of the Muse of Scott; but we have no ground for ascribing them to him. Fortunately his fame requires no such adventitious aids.

In an appendix to the Glasgow edition of Scott's Poems, the verses "O lusty May," already referred to, and two other pieces, are ascribed to Scott "on account of their striking resemblance to his style of writing and versification." The first begins:—

"My hairt repoiss the and the rest;"

The second opens thus:—

"Thair is nocht ane winche that I se
Sall win ane wantage of me;
Be scho fals, I salbe sle,
And say to dispyt hir;
Be scho trew, I will confyd;
Will scho remane, I sall abyd;
Will scho slip, I will bot slyd,
And so sall I quyt hir."

I fail to find in these pieces any striking resemblance to Scott's style

and versification, or indeed any claim whatever to entitle them to reproduction here.

In the following poems the text is printed from the Bannatyne Manuscript; the footnotes represent Sibbald's readings and emendations.

I.

Quhen Flora had ourfret the Firth.

[B. MS. fol. 218[a]; Sibbald, vol. iii. p. 160.]

Quhen Flora had ourfret þe firth,
In May of every monet quene;
Quhen merle and maviss singis wt mirth,
Sueit melling in þe schawis schene;
Quhen all luvaris reiosit bene,
And most desyrus of þair pray;
I hard a lusty luvar mene:
I luve, bot I dar not assay.

Strang ar þe panis I daylie prufe,
Bot 3it wt pacience I sustene;
I am so fetterit wt þe lufe
Onlie of my lady schene,
Quhilk for hir bewty myt be quene;
Natour sa craftely alwey
Hes done depaint þat sweit serene;
Quhome I luf I dar not assay,

Scho is so bryt of hyd and hew,
I lufe bot hir allone, I wene;
Is non hir luf þat may eschew,
That blenkis of þat dulce amene;
So cūly cleir at hir twa ene,
That scho ma luvaris dois effrey,
Than evir of Grice did fair Helene:
Quhom I luve I dar not assay.

FINIS.

2. mavis. 13. scherene. 18. but. 21. Sa . . . ar.
19. patience. 17. sa. 20. en.

II.

The Well of Vertew and Flour of Womanheid.

[B. MS. fol. 218[a and b]; Sibbald, vol. iii. pp. 164, 165.]

The well of vertew and flour of womāheid,
And patrone vnto patiens,
Lady of lawty bay[t] in word and deid,
Ry[t] sobir, sweit, full meik of eloquens,
Bay[t] gud and fair: to 3our magnificens
I me cōmēd, as I haif done befoir,
My sempill hairt for now and evir moir.

For evir moir I sall 3ow schrwice mak,
Syne, of befoir, into my mynd I maid;
Sen first I knew 3our ladischip, but lak,
Bewty, 3owth of womāheid 3e had,
Wtouttin rest my hairt cow[t] no[t] evad.
Thus am I 3ouris, and evir sensyne hes bene,
Cōmandit be 3o[r] gudly twa fair ene.

3our twa fair ene makis me oft syiss to sing;
3our twa fair ene makis me to syche also;
3our twa fair ene makis me grit conforting;
3our twa fair ene is wyt of all my wo;
3our twa fair ene may no mā keip þame fro,
Wtouttin rest, þat gettis a sycht of þame:
This of all vertew were 3e now þe name.

3e beir þe name of gentilnes of blud;
3e beir þe name þat mony for 3ow deis;
3e beir þe name 3e are bayth fair and guid;
3e beir þe name þat fare þan 3ow seis;
3e beir þe name fortoun and 3e aggreis;
3e beir þe name of lande of lenth and breid;
The well of vertew and flour of womāheid.

FINIS.

1. Thow . . . floure.
3. baith.
5. baith.
7. heart.
8. service.
9. Sen.
10. ladyschip, bot.
11. Bewtie.
12. Withouten . . . hart couth . . . evade.
13. ay sensyne.
14. by.
15. syis.
16. sych.
17. comforting.
20. gets . . . sicht.
21. Thus . . . weir.
22. blude.
23. 3e deis.
24. baith . . . gude.
25. farrer.
26. fortune . . . agreis.
27. lands.
28. floure.

III.

Quhair Lufe is kendlit confortles.

[B. MS. fol. 243a and b; Sibbald, vol. iii. pp. 176-178.]

Quhair luve is kendlit confortles,
Thair is no fever half so fell;
Fra Cupeid kest his dert be gess,
I had na hap to saif my sell;
Lyik as my wofull hairt can tell
My invart panis and siching sair,
For weill I watt the panis of hell
Vnto my pane is nocht compair.

For ony mellady ȝe ma ken,
Except peuir luve or thā stark deid,
Help may be had fra handis of men,
Throw meddecynis to mak remeid;
For harmes of body, handis, and heid,
The pottingaris will purge the panis:
Bot all the mēbaris ar at feid,
Quhair that the law of lufe remanis.

As Tantalus in water standis,
To stanche his thristy appetyte,
Bevaling body, heid, and hands,
The revar flyis him in dispyte;
So dois my lusty lady quhyte;
Scho flyis the place quhair I repair;
To hungry men is small delyte
To twiche the meit, and eit na mair.

The nar the flamb the hettar fyre;
The moir I pyne ȝit I persew;
The moir enkendillis my desyre,
Fra I behawld her hevinly hew.
Peuir Piramus him self he slew,
Maid sawle and body to dissaver;
He dyit bot anis, fairweill, adew,
I dayly de, and dyis never.

1. comfortles.
3. Cupid keist.
4. saife.
6. painis.
8. Onto.
12. meddecyne.
13. harmis.
14. painis.
15. are.
16. Quhan.
18. thirsty.
19. Bewaling.
20. despyte.
24. twich.
27. enkendills.
28. behald.
29. selfe.
30. saul . . . dessaver.
31. fairwell.

3it Jasone did inioy Medea,
And Theseus gat Adriane;
Dido dissavid was with Enea.
And Demophon to his lady wan,
Gif wemen trowid sic tratouris than,
For till enioy the fructs of lufe,
Quhy wald 3e slay 3our saikles man,
Quha myndis nevir for to remufe?

The ferss Achill, ane wirthy knicht,
Was slane for luve, the swth to say;
Leander on ane stormy nicht,
Dyit fleittand the fludis gray.
Trew Troyallus—he langorit ay,
Still waitand for his luvis returne—
Had nocht sic pyne—it was bot play—
As daylie dois my body burne.

As Poill to pyllattis dois appeir
Moir brichttar than the starris abowt,
So dois 3our visage schyne als cleir
As rose amang the raschell rowt.
War Pariss levand now, no dowt,
And had the goldin ball to serve,
I wait he wald sone waill 3ow owt,
And leif baith Venus and Minerve.

Now, paper, pas, and at hir speir
Gif pleiss hir prudence to impreinttit,
My faithfull hairt I send it heir,
In signe of paper I presenttit;
Wald God my body war fornenttit,
That I micht serve hir grace but glamer;
To be hir knaif I am contenttit,
Or smallest varlet in hir chāmer.

FINIS.

L'INVOY.

The hairt did think, the hand did frem,
The body send to 3ow the sam.

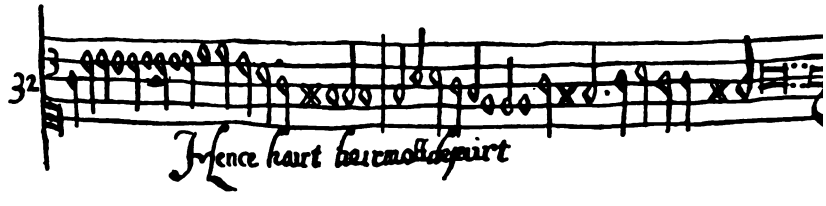
[FINIS.]

35. dissavit.
37. women trowd sic traytours.
38. frutte.
40. *omits* for . . . remufe.
41. worthy.
42. suth.
43 in.
44. fleittand on.
45. langerit.
53. Paris.
56. leiff.
58. pleis . . . imprent it.
60. present it.
61. fornent it.
63. knaiff.

D.

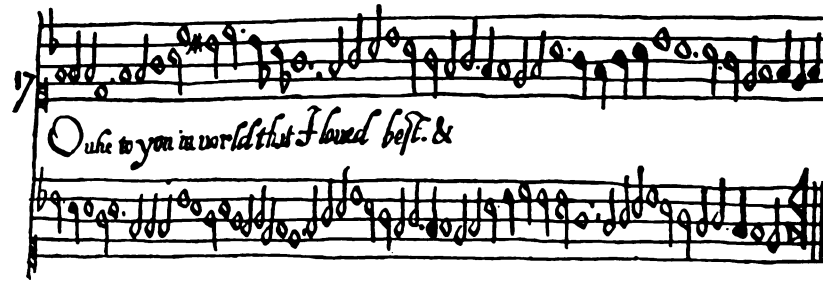
Hence, Hairt, with hir that most departe (p. 28).

Original Air.



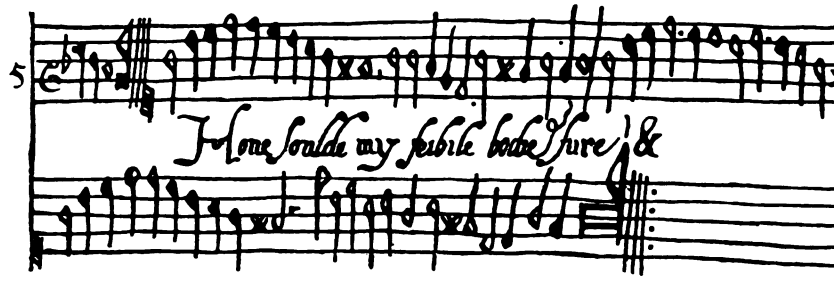
Only to zow in Erd that I luke best (p. 41).

Original Air.



A Lubaris Complaint (p. 46).

Original Air.



GLOSSARY

ABBREVIATIONS.

The following are the principal abbreviations used in the Glossary.

adj. adjective.
adv. adverb.
conj. conjunction.
dem. pr. demonstrative pronoun.
interj. interjection.
num. numeral.
num. adj. num. adjective.
prep. preposition.
pr. and *pron.* pronoun.
rel. pr. relative pronoun.
sb. substantive.
v. verb.
v. aux. verb, auxiliary.
v. pp. verb, past participle.
v. pr. p. verb, present participle.
v. pr. t. verb, present tense.
v. pt. t. verb, past tense.

A.S. Anglo-Saxon.
Dan. Danish.
Dut. Dutch.
Fr. French.
Gael. Gaelic.
Ger. German.
Icel. Icelandic.
J. Jamieson's Dictionary.
M.E. Middle English.
Nor. Norwegian.
O.Fr. Old French.
Swed. Swedish.
W. Welsh.

The references are to poem and line.

GLOSSARY.

Abill, *adv.* perhaps, xvi. 55.
Abil3ementis, *sb. pl.* clothes, attire, iii. 20. Fr. *habillement*, apparel, clothing—Cotg.
Abitis, *sb. pl.* obits, services for the dead, i. 91. Lat. *obitus.*
Aboif, *adv.* above, x. 45; *prep.* xiv. 17, xxxi. 46.
Abone, *prep.* above, ii. 183.
Absent, *v.* keep away, xxvii. 24. Fr. *s'absenter.*
Abstrakit = abstract it, prevent it, xxxiv. 132.
Abuſe, *adv.* above, xii. 35, xvi. 20, xxx. 22.
Abusit, *v. pp.* abused, xxx. 31.
Abyddis, *v. pr. t.* waits, ii. 121.
Addew, *interj.* adieu, xvii. 29; adew, *ib.* 7, &c.
Address, *v.* prepare, i. 179, vii. 11.
Adwersare, *adj.* adverse, to be encountered, xxiv. 3.
Adwyiss, *sb.* deliberation, xxxii. 14.
Affane, *adv.* willingly, *or* sincerely (?), xii. 2.
Affectioun, *sb.* disposition, xxvi. 5.
Affeird, *v. pt. t.* feared, was afraid, ii. 167. A.S. *áfyrhtan.*
Affix, *v.* arrange, v. 41.
Affray, *v.* frighten, alarm, xv. 6. Fr. *effreier.*
Afoir, *adv.* before, xxxv. 31.
Agane, *adv.* again, xxv. 1; *conj.* in case that, in the event that, i. 184.
Aganis, *prep.* in provision for, to meet, i. 8; =against, xviii. 5.
Ago, *v. pp.* gone, x. 22, xxx. 16, xxxiv. 24.
Aige, *sb.* age, i. 35.
Aikkis, *sb. pl.* oaks, ii. 7. A.S. *ác.*
Ailis, *v. pr. t.* ails, xvii. 1.
Aipis, *sb. pl.* apes, fools, xxxiv. 32.
Air, *adv.* early, ix. 19, xxv. 29, xxxv. 25. A.S. *ár*, sooner.
Air, *sb.* jot, particle, vi. 12. Dut. *aar;* Ger. *ähre;* Northumb. *eher;* Lat. *ar-ista*, a beard of grain. See note.
Aith, *sb.* oath, xxxiv. 69. A.S. *áð.*
Albeid, *conj.* although, x. 11.
Alhaill, *adv.* wholly, entirely, x. 29, xi. 2.
Allace, *interj.* alas! xviii. 9; allaiss, ii. 193.
Allegeand, *v. pr. p.* declaring, asserting, xxx. 26.
All kyn, *adj.* every kind of, xxxiv. 127.
Allone, *adv.* alone, xxi. 1.
Als, *adv.* also, iv. 41, xi. 27, xxiii. 25, &c.; *conj.* as, ii. 18, xxvii. 26.
Alswa, *adv.* also, xiii. 29.
Alsweill, *conj.* as well, vii. 38.
Amangis, *prep.* among, ii. 12, v. 20.
Amene, *adj.* pleasant, charming, v. 1. Lat. *amœnus.*
Amoure, *sb. pl.* love-intrigues, v. 46.
And, *conj.* if, ii. 37, iii. 50, &c.
Ane, *art.* a, ii. 108; *adj.* x. 57.
Aneuch, *sb.* enough, i. 55. Ger. *genug.*
Ānis, *sb.* ass, xxxiv. 107. Fr. *âne.*
Antetewme, *sb.* antiphone, response, song, i. 145.
Antiphratis, *sb.* antiphrasis, contradiction, xxvi. 70.
Apill, *sb.* apple, xxxiv. 128. A.S. *æpl, æpel.*
Appardoun, *v.* pardon, xxxiv. 145.
Applawdis, *v. pr. t.* extol, xxxiv. 82.
Apply, *v.* hear, listen, give ear, xi. 44, xxxi. 35.

Areir, *adv.* in rear, in the background, i. 14. Fr. *arrière.*
Argun, *v.* argue, i. 54.
Aryfe, *v.* arrive, i. 187.
Asselȝie, *v.* assail, iii. 47.
At all, *adv.* altogether, vii. 20.
Athamāt, *sb.* adamant, xiv. 10.
Att, *prep.* at, i. 49.
Attingent, *v. adj.* attaining, bordering on, i. 35.
Attour, *adv.* over, xxxiv. 62.
Auld, *adj.* old, i. 130, 145.
Auldit, *adj.* old, aged, xxxiv. 83.
Avaell, *v.* avail, profit, benefit, i. 212.
Availȝeis, *v. pr. t.* avail, i. 109.
Avairis, *sb. pl.* horses, ii. 177. O.Fr. *aver.* See Skeat, *s. v.* Average.
Avance, *v.* advance, promote, i. 28. Fr. *avancer.*
Avart, *v.* avert, turn away, xxxvi. 37.
Avelȝie, *v.* avail, profit, iii. 42.
Aventeur, *sb.* chance; in aventeur = perhaps, xv. 29.
Availȝe, *v.* profit, xvii. 25.
Awcht, *v. pp.* owned, iv. 31. A.S. *ágan*, to own. See note.
Awer, *sb.* cart-horse, xxxiv. 110. See Avairis.
Aweryce, *sb.* avarice, xxxiv. 98.
Awin, *adj.* own, viii. 16, xv. 12, xviii. 41.
Awysit, *adj.* wary, xxiii. 39.

Bab, *sb.* child, term of endearment, xv. 23. W. *baban*; Manx, *bab.*
Bad, *v. pt. t.* bade, i. 83, ii. 64, 162.
Baggis, *sb. pl.* money-bags, money, xxxiv. 91.
Baikin-loche, baked loach, ii. 108. See note.
Baill, *sb.* harm, woe, ii. 184; = torment, viii. 3; baillȩ, *pl.* xiii. 23. A.S. *bealu*, *balu.*
Bair, *adj.* bare, ii. 17, 53.
Bairge, *sb.* barge, i. 205. O.Fr. *barge.*
Bairis, *sb. pl.* the game of bars or prisoners, v. 53.
Baith, *adj.* both, ii. 23, 53, &c. Icel. *báthir.*
Ballattis, *sb. pl.* ballads, iv. 101.
Balme, *sb.* balm, vii. 29.
Ban, *v.* curse, ii. 98.
Band, *v. pt. t.* bound, cemented, ii. 105.
Bane, *adj.* ready, capable, iv. 38.
Baneissis, *v. pr. t.* banishest, xxxiii. 38.
Banes, *sb. pl.* bones, i. 83. A.S. *bán.*
Bar, *v.* keep aloof, i. 211.
Bargan, *sb.* battle, ii. 115. Icel. *bardagi*, battle.
Barlabreikis, *sb.* a game, v. 54. See note.
Barrat, *sb. as adj.* rough, rattling, xiv. 12.
Barrowis, *sb. pl.* barriers, i. 183.
Bassir, *adj.* baser, lower, vi. 6.
Bath, *pron.* both, ii. 127, xxx. 49. See Baith.
Bawdry, *sb.* unchastity, xxxiv. 140. O.Fr. *bauderie.*
Bawis, *sb. pl.* balls (game of ball), v. 10.
Bawrdis, *sb. pl.* jests, i. 211.
Bayᵗ, *conj.* both, i. 53, 183.
Bayth, *pron.* both, x. 19. See Baith.
Be, *prep.* by, iii. 39, &c.
Be = by the time that, ii. 97.
Bedit (bed it) = suffered it, felt it, ii. 184.
Befoir, *prep.* before, xxi. 39.
Beforne, *adv.* before, ii. 92.
Be forrow, *adv.* before, xxxiv. 40.
Begyllit, *v. pp.* beguiled, xxxiv. 29.
Begȳnis, *v. pr. t.* begins, v. 26.
Behaild, *v.* behold, xiv. 8; behald, ix. 8.
Behoif, *sb.* benefit, advantage, xxxvi. 81. A.S. *behóf.*
Behufe, *sb.* call, command, service, x. 42, xvi. 19, xxx. 21.
Behuffis, *v. pr. t.* necessitates, constrains, xiii. 19.
Beich, on beich, *adv.* aloof, at a distance, xxvii. 35. Fr. *abois*, at bay.
Beill, *sb.* shelter, protection, i. 6. See note.
Beir, *sb.* beer, v. 31.
Beir, *v.* bear, i. 6; = keep, vii. 12; = hold, xxiii. 18; = bring forth, xxx. 45.
Beis, *sb. pl.* bees, i. 105.
Beistly, *adj.* brutal, coarse, xxx. 31, xxxiv. 11.
Beit, *v.* mitigate, alleviate, cure, xiii. 23. A.S. *bétan*, to make better.
Bek, *v.* beck, bow, i. 83. A.S. *beácen*, a sign.
Belangit, *v. pt. t.* appertained, i. 77.
Belappis, *v. pr. t.* enfolds, envelops, enthrals, xxxiv. 121.
Belappit, *adj.* beleaguered, vii. 17.
Beleif, *v.* believe, i. 205, xxiii. 27; belevand, *pr. p.* xxii. 25.
Belling tyme, *sb.* rutting season, xxxiv.

72. A.S. *bellan;* Ger. *bellen*, to roar, as "rut" from Lat. *rugitum, rugire.*

Bellyis, *sb. pl.* bellies, flanks, ii. 17.

Belyffe, *adv.* soon, forthwith, i. 185. O.E. *bi lîfe*, lively, quickly, like "alive" from *on lîfe.*

Bemis, *sb. pl.* beams, xiv. 1.

Bend, *v.* bound, leap, caper, xxvii. 36.

Bene, *v. pp.* been, i. 87; *pr. t.* is, vi. 29, xiv. 1, 20, xxiv. 2; =are, v. 2, vii. 36, xxiv. 5, xxx. 31.

Beñer, *sb.* banner, xxi. 34.

Berd, *sb.* beard, xxxiv. 126. M.E. *berd, berde.*

Bern, *sb.* child, man, ii. 184; berne, i. 194. A.S. *bearn.*

Besekand, *v. pr. p.* entreating, i. 47.

Best, *sb.* beast, xxxi. 19. O.Fr. *beste;* Lat. *bestia.*

Bestiall, *adj.* brutish, stupid, xxv. 11.

Betawcht, *v. pp.* given, iv. 28. A.S. *betǽcan*, to assign.

Betraiss, *v.* betray, xi. 23.

Bett, *v. pp.* beaten, ii. 27. M.E. *beten.*

Betuix, *prep.* between, ii. 4.

Bewche, *sb.* limb, ii. 176. A.S. *bóg, bóh*, "an arm," especially "the shoulder of an animal."

Bewty, *sb.* beauty, xiv. 6.

Bich, *sb.* bitch, xxxiv. 105. A.S. *bicce* (Bosw.).

Bid, *v.* ask, seek, xxiii. 38. A.S. *biddan;* Ger. *bitten.*

Bie, *v.* be, iv. 97.

Billeis, *sb. pl.* lovers, v. 53.

Bird, *sb.* lady, term of endearment, x. 31.

Birkin, *adj.* of the birch-tree, v. 18.

Birneist, *adj.* burnished, vi. 29.

Bismeir, *sb.* bawd, strumpet, xxxiv. 91. A.S. *bismer.*

Bissely, *adv.* cleverly, smartly, xvi. 47.

Bissie, *adj.* busy, i. 43.

Blaid, *sb.* blade, xxxv. 13. A.S. *blæd*, a leaf.

Blaiknit, *adj.* bleached, livid, pale-hued, xxi. 4. A.S. *blǽc, blácian*, to grow pale.

Blait, *adj.* silly, simple, i. 86. A.S. *bleath.*

Blande, *v.* blend, mix, i. 66.

Blandit, *v. pp.* rendered pleasing, adorned, xiii. 9.

Blaw, *v.* blow, flaunt, xxi. 34. A.S. *blâwan.*

Blawdis, *sb. pl.* strokes, slaps, xxxiv. 87.

Ble, *sb.* colour, complexion, xxi. 4. A.S. *blêo.*

Bleir, *v.* blur, blind, deceive, i. 86. O.Swed. *blirre*, to blink.

Blek, *v.* stain, pollute, xxxiv. 140. A.S. *blæc*, black.

Blēk, *sb.* glance, look, xvii. 26. Dan. *blinke*, to twinkle.

Blekit, *adj.* blackened, blameworthy, xxvi. 44.

Blenche ferme, *sb.* tenure in virtue of payment of a trifling duty, xv. 8. See note.

Blenkyne, *sb.* blinking, wanton twinkle, xx. 41.

Blin, *v.* stop, desist, ii. 115. A.S. *blinnan.*

Blyth, *adj.* joyous, gladsome, iii. 13.

Blythnes, *sb.* happiness, i. 189, xvi. 37.

Bobbynis, *sb. pl.* bunches; birkin bobbynis=bunches of the seed-pods of the birch, v. 18. See note. Akin to Ir. and Gael. *baban*, a tassel; *babag*, a cluster.

Boir, *sb.* pore, xix. 3.

Boir, *v.* pierce, penetrate, xiii. 21. A.S. *borian.*

Boith, *conj.* both, xxxv. 8.

Bon, *sb.* bone, xxi. 6; bonis, *pl.* xxxvi. 35.

Bot, *adv.* only, xxvi. 19.

Bot, *conj.* but, i. 57.

Bot and, *conj.* but if, xvi. 31.

Bot gif, *conj.* unless, v. 20, ix. 30, 35, xxx. 15.

Boun, *adj.* ready, ii. 101, iv. 84.

Boun, *v. pr. t.* hasten, speed, xvi. 47.

Boundis, *sb. pl.* possessions, domains, v. 36.

Bour, *sb.* bower, xix. 33. A.S. *bûr.*

Bowgill, *sb.* bugle, ii. 191.

Bowis, *sb. pl.* boughs, branches, v. 18.

Bowtyne cleth, *sb.* bolting-cloth, xxxiv. 88. O.Fr. *bulter*, and A.S. *clæð*; Icel. *klæði.*

Bra, *sb.* slope, hill, ii. 157, 161; brais, *pl.* v. 43. Gael. *brioghath*, hilly.

Brace, *v.* embrace, i. 215; =clasp each other, v. 53.

Braice, *v.* embrace, caress, iv. 44. Fr. *bras;* Lat. *brachium.*

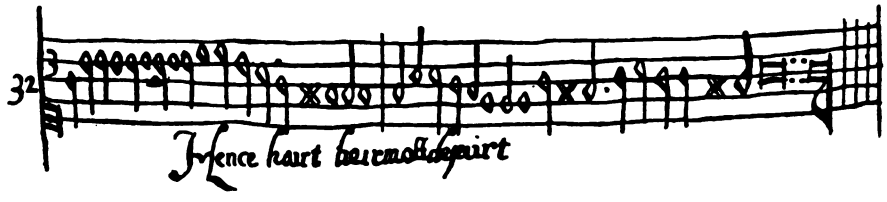
Braid, *adj.* broad, i. 206; on braid=abroad, xxxv. 15. A.S. *brâd.*

Braid, *v. pt. t.* started, rushed, sped, ii. 161. A.S. *brædan;* Icel. *bregtha.*

D.

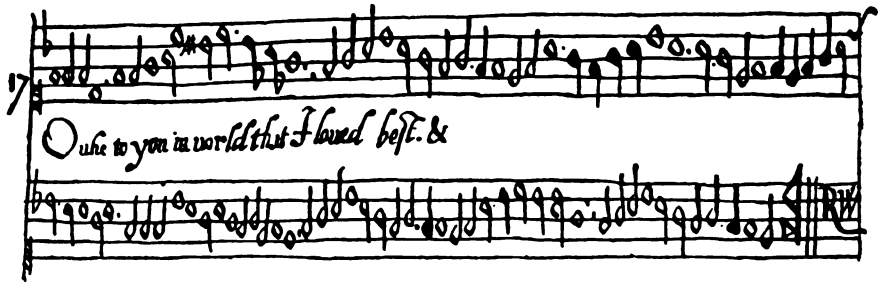
Hence, Hairt, with hir that most departe (p. 28).

Original Air.



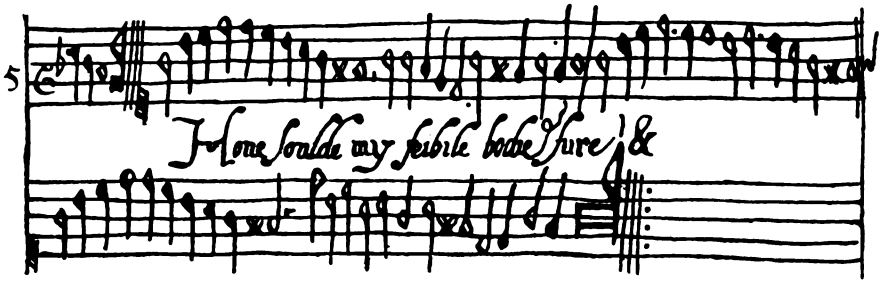
Only to zow in Erd that I lufe best (p. 41).

Original Air.



A Lubaris Complaint (p. 46).

Original Air.



GLOSSARY

Croce, *sb.* cross, market-place, i. 49.
Cum, *v.* come, iii. 31; cūis, *pr. t.* vi. 23, xxvii. 29; cumis, *v. pr. t.* becomes, xi. 1; =cumd, *pp.* vi. 16. A.S. *cuman.*
Cumly, *adj.* comely, xxviii. 13. A.S. *cymlie.*
Cunnyng, *adj.* versed, learned, i. 102.
Cuntre, *sb.* country, i. 37.
Cunȝie, *sb.* coin, xxxiv. 90. Fr. *coin;* Lat. *cuneus.*
Curaige, *sb.* courage, xv. 5.
Cure, *v.* care for, x. 37; cureis, *pr. t.* xxxiii. 29; cure, *ib.* 36. Lat. *curare.*
Cure, *sb.* care, i. 34, xvi. 6; =concern, xvii. 17; =charge, keeping, viii. 15. O.Fr. *cure;* Lat. *cura.*
Curius, *adj.* causing anxiety or care, grievous, xxxi. 47. Lat. *curius,* grievous, full of sorrow.
Curpill, *sb.* crupper, ii. 187.
Cursour, *sb.* courser, xxxiv. 110. Lat. *cursor,* a racer.
Curtas, *adj.* courteous, xi. 43. M.E. *curtais;* O.Fr. *cortois.*
Curtyk, *sb.* mongrel dog, xxxiv. 105. Swed. *kurre,* a dog, and *tik,* a bitch.
Cuschet, *sb.* cushat, ring-dove, xv. 38. A.S. *cusceote.*
Cute, *sb.* jot, thing of no value, i. 109; cutis, *pl.* xxxiii. 29.
Cuvatyce, *sb.* covetousness, greed, i. 118.

Daill, *v.* meddle, have dealings with, xi. 3. A.S. *dǽlan.*
Daill, *sb.* dale, valley, v. 27. A.S. *dæl.*
Daisit, *v. pt. t.* dazed, stupefied, drove stupid, i. 90. Icel. *dasa.*
Dāmis, *sb. pl.* matrons, ladies, v. 51. Fr. *dame;* M.E. *dam, damme.*
Damissellis, *sb. pl.* damsels, iii. 50; dāmosalis=damsels, v. 51.
Dang, *v. pt. t.* felled, overcame, ii. 8. M.E. *dingen, pt. t. dang;* Icel. *dengja.*
Dant, *v.* conquer, overcome, xvi. 50. O.Fr. *danter.*
Dantoun, *v.* overcome, suppress, i. 55.
Dapill, *adj.* dappled, sprinkled, "dapple-gray," xxxiv. 126. Icel. *depill,* a spot.
Dar, *v.* dare, vi. 37.
Dar[i]geis, *sb. pl.* dirges, i. 90. Lat. *dirige, imp.* of *dirigere,* to direct. See note.
Dasy, *sb.* daisy, i. 222.
De, *v.* die, xii. 47, xvii. 7, xxii. 2. Icel. *deyja.*
Debait, *v.* fight, ii. 27. Fr. *débattre,* to strive.
Debait, *sb.* strife, contest, ii. 1; debatis, *pl.* i. 43. Fr. *débat.*
Decoir, *v.* adorn, i. 17, 178. Fr. *décorer.*
Decreitis, *v. pr. t.* decree, xxxiv. 113. Fr. *décréter.*
Defame, *sb.* aspersion, calumny, iii. 50; =evil repute, xxxv. 2. O.Fr. *defamer,* to take away one's good name.
Defend, *v.* ward off, prevent, iii. 50.
Degest, *adj.* sober, sedate, iv. 89, xxxi. 17. Lat. *digestus,* set in order.
Deid, *sb.* deed, ii. 85, iv. 19; deidis, *pl.* xxvi. 55. A.S. *dǽd.*
Deid, *adj.* dead, x. 30. A.S. *dedd.*
Deid, *sb.* death, ii. 74, xiii. 28, xviii. 7. Dan. and Swed. *död.*
Deill, *sb.* deal, xxxvi. 31. A.S. *dǽl.*
Deir, *v.* wound, trouble, grieve, xxxvi. 39. A.S. *derian,* to harm.
Deir, *adj.* dear, i. 222; deirest, *sup.* xiii. 36. A.S. *deóre.*
Deir, *adj.* costly, ii. 43.
Deir, *adv.* dearly, ii. 97, xv. 28.
Deir, *sb.* deer, v. 27. A.S. *deór.*
Delytis, *v. pr. t.* delight, xiii. 8.
Denkest, *adj. sup.* primmest, most fastidious, iv. 85. Eng. *daintiest.*
Denner, *sb.* dinner, ii. 111; dēnaris, *pl. ib.* 88.
Denteis, *sb. pl.* dainties, delicacies, ii. 43. O.Fr. *daintie.*
Dēnyiss, *v. pr. t.* refusest, xxxvi. 67.
Departe, *v.* cut short, end, xiii. 28; = part, xviii. 24; departis, *pr. t.* sink exhausted, xv. 33.
Derrer, *adv.* more dearly, xv. 28.
Dert, *sb.* dart, xiii. 18, 21; dertis, *pl.* ix. 9.
Descrywe, *v.* explain, expound, i. 171. O.Fr. *descrivre.*
Despyte, *sb.* anger, iv. 15. O.Fr. *despit.*
Dett, *sb.* duty, i. 23; dettis, *pl.* debts, *ib.* 129.
Devoir, *sb.* duty, xi. 50. Fr. *devoir.*
Devyce, *sb.* call, service, disposal, xxii. 14.
Devynd, *v. pp.* imagined, ii. 95.
Dewysit, *v. pp.* ordained, enjoined, xxx. 48.
Dewyss, *sb.* way, device, skill, vi. 30. O.Fr. *devise.*

Dicht, *v. pp.* prepared, cooked, ii. 89. A.S. *dihtan*, to set in order.
Discrepance, *sb.* difference, i. 29, xxiv. 10.
Diseiss, *v.* trouble, vex, xi. 19.
Diseiss, *sb.* trouble, xvi. 23, xxvii. 28. O.Fr. *desaise*, "a sickness, a disease, being ill at ease"—Cotg.
Disione, *sb.* breakfast, luncheon, ii. 83. Fr. *déjeuner*.
Dispyss, *v.* offend, xiii. 5.
Dispyt, *sb.* spite, displeasure, xxii. 11. See Despyte.
Dispyt, *v.* despise, hate, xxvi. 25.
Dissaif, *v.* deceive, xxix. 19.
Dissait, *sb.* deceit, ix. 16, xxvi. 10, xxxiv. 135.
Docht, *v. aux.* could, vi. 20. A.S. *dugan*, to avail.
Doggitless, *adv.* obstinately, crabbedly, cruelly, xxi. 10.
Dois, *v. aux.* do, i. 44; =does, *ib.* 195.
Dollour, *sb.* pain, grief, xvi. 33, xxi. 13; dolour, ix. 23, xvii. 3. Lat. *dolor*.
Done, *v. pp.* treated, x. 55; *aux.* xiii. 5.
Doun, *adv.* down, ii. 27, iv. 85.
Doun, *sb.* hill, v. 27. A.S. *dún*; Gael. *dun*.
Dout, *sb.* doubt, xvii. 15. Fr. *doute*.
Dow, *v.* can, iv. 22. A.S. *dugan*.
Dow, *sb.* dove, term of endearment, i. 215.
Dowbill, *adj.* deceitful, xi. 11.
Dowbilnes, *sb.* duplicity, i. 129; dowbilness, xxix. 19.
Dowble, *adj.* double, i. 222.
Dowsy peiris, *sb. pl.* the twelve paladins of Charlemagne, ii. 12. Fr. *douze pairs*.
Dowt, *v.* fear, xxx. 36. Fr. *douter*; M.E. *douten*, generally in the sense of "to fear."
Dowt, *sb.* doubt, ii. 43; dowtis, *pl.* i. 101.
Drafe, *sb.* draff, "grains," the husks or remains of malt after brewing, ii. 179. Icel. Dut. Swed. *draf*.
Dre, *v.* bear, endure, suffer, xvi. 33, xvii. 3, xx. 10. A.S. *dréoyan*.
Dred, *v. pp.* dreaded, ii. 124. A.S. *on-drédan*.
Dreich, *adv.* slowly, behind, xxvii. 32; on dreich, *ib.* Skt. *dírgha*, long.
Dreid, *sb.* dread, xviii. 25.
Dress, *v.* treat, xxi. 10; drest, *pp.* treated, xx. 37; =prepared, ii. 88. Fr. *dresser*.
Dress, *v.* redress, xx. 7.
Dress, *v.* try, strive, xxii. 13; him dress=address himself, offer, vi. 20.
Drevin, *v. pp.* driven, compelled, enacted, i. 129, ii. 94.
Duches, *sb.* duchess, vi. 20.
Duchty, *adj.* valiant, ii. 11. A.S. *dyhtig*.
Dulce, *adj.* sweet, i. 222. Lat. *dulcis*.
Dule, *sb.* woe, grief, ix. 23, xvii. 29. O.Fr. *dul*; Mod. Fr. *deuil*.
Dullit, *adj.* sad, downcast, xvi. 29, xvii. 15.
Dyane, *sb.* Diana, xiv. 3.
Dyis, *v. pr. t.* die, xxiii. 7.
Dyiss, *sb.* dice, xxxii. 16. M.E. *dys*.

E, *sb.* eye, regard, i. 38, v. 64, xx. 41, xxi. 39.
Efeir, *adv.* fitly, suitably, xxxvi. 35. O.Fr. *affiert*, it belongs, it suits.
Effrey, *v.* fear, vi. 35. Fr. *effrayer*, to frighten.
Eftirwart, *adv.* afterwards, xi. 17, xxiv. 20.
Eik, *adv.* also, xvii. 6, 30. A.S. *éác*.
Eikwall, *adj.* impartial, ii. 47.
Ein, *sb. pl.* eyes, i. 86. M.E. *eyen*.
Eindill, *v. pr. t.* are jealous, xxvi. 45.
Eir, *sb.* ear, i. 38.
Eirand, *sb.* errand, iii. 26. A.S. *érende*, a message.
Eiss, *sb.* comfort, xx. 25. M.E. *eise*.
Eit, *v.* eat, ii. 108; *pt. t.* i. 74; eitis, *pr. t.* xvi. 48.
Elevat, *adj.* elevated, exalted, xxx. 34.
Enarmit, *adj.* armed, accoutred, i. 182, ii. 24.
Endlang, *prep.* along, xxxv. 10.
Ene, *sb. pl.* eyes, xxiii. 26.
Enfors, *v.* urge, call forth, i. 181.
Entress, *sb.* entrance, iii. 48.
Erd, *sb.* earth, x. 33, xiii. 1, xxiii. 9.
Erdly, *adj.* earthly, human, xvii. 5; erdly wycht=human being, *ib.*
Eschamit, *v. pp.* ashamed, xxvi. 74.
Espyis, *sb.* spies, witnesses, xv. 36. O.Fr. *espier*, to spy.
Estimat, *adj.* esteemed, xxx. 33.
Estimie, *v.* estimate, x. 52. Fr. *estimer*.
Ethis, *sb. pl.* oaths, ii. 96. Icel. *eiðr*; Goth. *aiths*.
Evaid, *v.* withdraw; evaid ws=escape, xxxi. 53.

Everich, *adj.* every, v. 16.
Evir, *sb.* as *adj.* ivory, ix. 37. Lat. *ebur.*
Evirilk, *adj.* every, x. 59.
Evirmair, *sb.* eternity; for evirmair= for ever, x. 60.
Ewin, *adv.* even, xii. 55.
Exort, *v.* ask, entreat, implore, xii. 14, xv. 34; exorting, *pr. p.* xiii. 3, xix. 21.
Expart, *adj.* expert, experienced, familiar, xxiv. 17; expert, x. 20. Lat. *expertus.*
Express, *adv.* expressly, especially, xxi. 8.

Fabill, *sb.* story, tale, ix. 27.
Facound, *adj.* eloquent, glib, iii. 11, xiii. 9. Lat. *facundus.*
Faid, *sb.* enmity, iii. 30. A.S. *fáh*, hostile, *fáhð*, enmity.
Faik, *v.* grasp, attain, xx. 47. Low Ger. *facken.*
Fair, *sb.* affair, business, xxix. 22.
Fairin, *v. pp.* fared, ii. 86.
Fairsing, *v. pr. p.* cramming, stuffing, i. 123. Fr. *farce*, stuffing; Lat. *farcire.*
Fais, *sb. pl.* foes, ii. 123, xxx. 36. A.S. *fá.*
Fald, *sb.* fold, xxxi. 25. Icel. *falda.*
Fall, *v.* befall, xviii. 13.
Fallow, *v.* follow (?), mate with (?), xxv. 31.
Falsatt, *sb.* falsehood, v. 24; falset, xxiii. 35, xxvi. 10.
Falt, *sb.* lack, want, i. 138, ii. 193, xiii. 13.
Famenene, *sb.* womankind, xxvi. 69; femenene, xvi. 25.
Famist, *v. pp.* starved, i. 137.
Famyny, *sb.* women, womankind, v. 28.
Fand, *v. pt. t.* found, xxi. 17.
Fane, *adj.* fond, iv. 62, xxiii. 22.
Fañis, *v. pr. t.* courts, affects, xxxiv. 105. Icel. *fagna*, to be fain.
Farest, *adj. sup.* fairest, most beautiful, iv. 86.
Fassoun, *sb.* manner, consequences, xxxiv. 138; fassionis, *pl.* fashions, customs, i. 137.
Fastlingis, *adv.* nearly, v. 19.
Fawin, *v.* court, playfully seek, iv. 25.
Fawis, *v. pr. t.* belongs, appertains, v. 8, xxv. 8, 16.
Fawore, *sb. pl.* favours, x. 56.
Feale, *sb.* fail; but feale = without fail, i. 212.
Fecht, *v.* fight, i. 183, ii. 53, 134. Ger. *fechten.*
Feckill, *adj.* strong, resolute, iii. 11.
Fecound, *adj.* benign, gracious, xxxvi. 45. Lat. *fecundus.*
Feid, *sb.* disfavour, enmity, ii. 76, iv. 7, vi. 9, xxi. 8, 35. See Faid.
Feidit, *v. pp.* hostilely encountered, ii. 182.
Feild, *sb.* field; all the feild=every one, ii. 137.
Feind, *sb.* devil, xxv. 8.
Feir, *sb.* fear, fright, ii. 114, 139. A.S. *fǽr.*
Feir, *sb.* comrade, ii. 106; =peer, xvii. 9.
Fek, *sb.* effect, consequences, xxxiv. 138.
Fell, *adj.* valiant, furious, fierce, ii. 4. A.S. *fell*, fierce.
Fell, *v. pt. t.* befell, ii. 184; =became, *ib.* 205.
Fellone, *adj.* large, great, xxv. 19.
Felȝe, *v.* fail, xvii. 23; felȝie, iii. 45; felȝeit, *pt. t.* xx. 47.
Fenȝeit, *adj.* pretended, false, ix. 27; =hypocritical, xxii. 29, xxiii. 21, xxix. 7.
Fenȝie, *v.* feign, seem fond, xxv. 17.
Ferce, *adj.* fierce, i. 181. O.Fr. *fers.*
Ferme, *adj.* firm, sure, i. 13; =constant, true, vi. 9.
Fermely, *adv.* heartily, xxxvi. 63.
Fermit, *v. pp.* strengthened, established, xv. 4.
Fersness, *sb.* impetuosity, fury, ii. 163.
Ferss, *adj.* fierce, ii. 6.
Fery, *adj.* active, nimble, ii. 71.
Fey, *sb.* faith, ii. 210. See note.
Ffy, *interj.* fie! ii. 133.
Fibilnes, *sb.* weakness, silliness, v. 24.
Fillock, *sb.* giddy girl, jilt, xxv. 15.
Fillokkis, *sb. pl.* fillies, young mares, wanton girls, iv. 63.
Filly, *sb.* frothy young man, xxv. 31 (J.).
Fix[i]t, *v. pp.* fixed, arranged, ii. 22.
Fle, *sb.* flight, ii. 138.
Fleich, *v.* flatter, court, xxxiv. 45; fleiche, iii. 45; fleische, iv. 13. Fr. *fléchir.*
Fleis, *v. pr. t.* flee, shun, xxvi. 38, xxxiii. 20.
Fleme, *v.* banish, xxxvi. 45; flemis, *pr. t.* banishest, xxxiii. 33; flemit, *pp.* i. 130. A.S. *fléman.*
Fling, *v.* kick, romp, xxv. 15. Swed. *flänga.*

Flit, *v.* shift, xxxi. 15.
Folk, *sb.* lot, company, ii. 145.
Flour, *sb.* flower, i. 217, vii. 27; floure, i. 105.
Flour-delyce, *sb.* fleur-de-lis, lily flower, i. 2. See note.
Flureist, *v. pp.* adorned with blossom, xxxv. 14.
Flurist, *adj.* fresh, blooming, i. 217.
Flyte, *v.* scold, iv. 13. A.S. *flîtan.*
Fo, *sb.* enemy, xxiv. 16.
Foche, *v.* shift, ii. 106.
Foirgifaniss, *sb.* forgiveness, i. 161.
Foirse, *v.* foresee, xxxiv. 137.
Folich, *adj.* foolish, xx. 40. Fr. *folie*, folly.
Folis, *sb.* fools, i. 68. O.Fr. *fol*, a fool.
Folkis, *sb. pl.* people, xxxv. 2.
Fond, *adj.* silly, i. 68.
Forbeir, *v.* keep aloof from, iv. 6; forbeiris, *pr. t.* sparest, xxxiii. 26.
Force, *sb.* fortitude, i. 26.
Forfair, *v.* suffer, perish, xx. 23. A.S. *forfaran.*
Forgane, *prep.* before, xxxvi. 15.
Forloir, *adj.* forlorn, desolate, viii. 6.
Forlorne, *v. pp.* deserted, xxxiv. 66. A.S. *forloren*, *pp.* of *forleósan*, to lose utterly.
Formois, *adj.* beautiful, i. 217. Lat. *formosus.*
For quhy, *conj.* because, vii. 14.
Forss, *sb.* strength, ii. 35; =force, power, xix. 38, xxx. 14.
Forvey, *v.* go astray, err, neglect, iii. 15.
For3et, *v.* forget, xxxi. 59, xxxiv. 74.
Founde, *v. pr. t.* go, v. 39. A.S. *fundian.*
Foursum, *adj.* four, ii. 145.
Fouth, *sb.* plenty; at fouth=in abundance, i. 138.
Fow, *adj.* full, stuffed, ii. 178; =pregnant, *ib.* 205.
Fowne, *sb.* fawn, ii. 71.
Fowness, *sb.* repletion, surfeit, ii. 109.
Fowsum, *adj.* gross, filthy, xxxiv. 13.
Fowth, *sb.* abundance, fulness, xxxvi. 29.
Fra, *adv.* when, as soon as, iv. 19, xxxiv. 54.
Fra, *prep.* from, i. 67, 130, ii. 72, xiii. 33. Icel. *frá.*
Frak, *adj.* active, strong, bold, i. 181.
Frane, *v.* beg, entreat, xxxiv. 45. A.S. *fregnan*, to ask.
Frank, *adj.* free, kindly, v. 41. O.Fr. *franc.*
Frawd, *v.* deceive, xxxiv. 32.
Fre, *adj.* open, affable, xvii. 6.
Freikis, *sb. pl.* men, fellows, ii. 4. A.S. *freca.*
Freindis, *sb. pl.* friends, xxvi. 38.
Frelie, *adv.* freely, openly, i. 13.
Frēmit, *adj.* offended, distant, adverse, iii. 30, xxxi. 38; =unfortunate, hapless, xvii. 6; as *sb.* strangers, xxvi. 37. Ger. *fremd.*
Frēmitness, *sb.* forwardness, perverseness, xxi. 7.
Frennessy, *sb.* frenzy, madness, iii. 1.
Frequentis, *v. pr. t.* courts, takes up with, xxxiv. 107.
Freynd, *sb.* friend, acquaintance, ii. 55.
Frigging, *sb.* rubbing, in an obscene sense, iv. 62. Lat. *fricare*, to rub.
Fruct, *sb.* fruit, xxx. 47. Lat. *fructus.*
Fruitioun, *sb.* power, i. 68.
Fucking, *sb.* sexual intercourse, iv. 55.
Fule, *sb.* fool, xxv. 3; fulis, *pl.* xxxiv. 8.
Fuliche, *adj.* foolish, xxvi. 13.
Fund, *v. pp.* found, xi. 11.
Funder, *v.* stumble, fall headlong, 163.
Furdir, *v.* further, succeed, xxxiii. 41.
Fure, *v.* bear, xvi. 1. Ger. *führen.*
Furthschaw, *v.* show forth, x. 15.
Fute, *sb.* foot, i. 183.
Fyiftene, *num.* fifteen, iii. 45.
Fyle, *v.* sully, stain, xi. 25; fylit, *pp.* xxxiv. 31; fyld, *pt. t.* evacuated, ii. 177. M.E. *fylen*, to pollute.
Fyrefangit, *v. pp.* burned, i. 74. A.S. *fyr*, fire; and Ger. *fangen*, to seize.

Ga, *v.* go, ii. 151, 166, iv. 52; gais, *pr. t.* xxvii. 29; gaiss, xvi. 30, xxviii. 22; gane, *pp.* ii. 198, x. 59. A.S. *gán.*
Gaif, *v. pt. t.* gavest, xv. 21.
Gaill, *v.* call, sing, v. 26. A.S. *galan*, to sing.
Gaiss, *sb.* guess; be gaiss=at random, xxxiii. 24.
Gait, *sb.* road, v. 58; =way, xxxv. 27; gaitis, *pl.* ii. 198. A.S. *geat*; Swed. *gata*, a street.
Gal3art, *adj.* active, valiant, ii. 42. Span. *gallardo*, lively; O.Fr. *gaillard*, valiant.
Game, *sb.* sport, amusement, v. 19.
Gang, *v.* go, ii. 172, vii. 11, xxxi. 16. A.S. *gangan.*

Gar, *v.* make, cause, i. 19, 41; garris, *pr. t.* vi. 7, xvi. 5; gart, *pt. t.* xx. 42; gartit = caused it, xxxiv. 55. Icel. *gjöra;* Swed. *gora.*
Gardȳnis, *sb. pl.* gardens, v. 15; gardyngis, *ib.* 52.
Garth, *sb.* enclosure, garden, vii. 25. Icel. *garthr.*
Gawdis, *sb. pl.* tricks, xxxiv. 85. Lat. *gaudium.*
Geif, *v.* give, iv. 98.
Geir, *sb.* money, property, i. 118, iv. 28; = pelf, xxxiv. 96. A.S. *gearwa.*
Gelly, *adj.* worthy, jolly, gallant, ii. 181.
Geme, *sb.* sport, xxvii. 2; gēmis, *pl.* games, amusements, i. 181.
Gemyny, *sb.* the constellation of The Twins, v. 30.
Genetryce, *sb.* mother, i. 5. Lat. *genetrix.*
Gent, *adj.* elegant, noble, i. 209; = handsome, ii. 3, xix. 8.
Gentill, *adj.* high-born, v. 14; gentill wemen = ladies, *ib.*, vi. 2.
Gentille, *sb. pl.* gentle folk, gentry, people of position, xvi. 44
Gentrice, *adj.* lady-like, genteel, iv. 81. O.Fr. *genterise*, rank.
Ges, *v.* guess, suspect, i. 131.
Gif, *v.* give, i. 8, &c.
Gife, *conj.* if, ii. 117; giffe, i. 193.
Glaid, *adj.* glad, happy, viii. 8.
Glaid, *v.* gladden, cheer, v. 15.
Glaidly, *adv.* gladly, x. 49.
Glaidnes, *sb.* gladness, i. 161.
Glaik, *v.* behave foolishly, xx. 42.
Glaikis, *sb. pl.* giddy folly, sensual desire, xxxiv. 16.
Glaikit, *adj.* silly, xxviii. 16.
Glak, *v.* toy with, dally with, xi. 33.
Glemis, *sb. pl.* gleams, xiv. 3.
Gloir, *sb.* glory, i. 19, xviii. 44, xxxv. 29.
Goif, *v.* look with a wanton eye, xx. 42. Ger. *gaffen.*
Gois, *v. pr. t.* go, iv. 38, v. 11.
Golk, *sb.* cuckoo, v. 26.
Gon, *v. pp.* gone, vii. 13.
Goun, *sb.* gown, iv. 82.
Govirnance, *sb.* control, iii. 24.
Gowlis, *sb. pl.* marigolds, xiv. 15.
Graif, *adj.* grave, solemn, iii. 43.
Graif, *sb.* grip, hold, keeping, viii. 4. Ger. *griff*, grasp.
Grane, *v.* groan, appear distressed, xxxiv. 46. A.S. *grânian.*
Graping, *sb.* groping, feeling about, iv. 53. A.S. *grapian*, to handle.
Graue, *adj.* serious, earnest, xvii. 20.
Gravit, *adj.* graven, ix. 36.
Gre, *sb.* favour, recompense, xxxvi. 68.
Greitis, *v. pr. t.* weep, xxxiv. 67. A.S. *grétan.*
Grene, *adj.* green, v. 15, 52.
Gret, *adj.* great, xxxvi. 31.
Greting, *v. pr. p.* praying, entreating, i. 224.
Grip, *v.* seize, grasp, iv. 90. Ger. *greifen.*
Grit, *adj.* great, i. 50, 87, &c.; grittar, *comp.* vi. 32; grittest, *sup.* i. 131.
Growin, *v. pp.* grown, ii. 77.
Growis, *v. pr. t.* grows, xxvii. 34.
Growme, *sb.* man, ii. 131. A.S. *guma.*
Grufling, *v. pr. p.* grovelling, xxxvi. 3. See Skeat, *s. v.* Grovel.
Grūis, *sb. pl.* grooms, lovers, v. 15.
Grunch, *v.* grumble, xxxiv. 92. Ger. *grunzen*, to grunt.
Grunching, *sb.* grumbling, xxxiii. 14.
Grund, *sb.* ground, ii. 163; = foundation, xviii. 11.
Grunȝe, *sb.* snout, face, xxxiv. 92. Fr. *groin.*
Grydiar, *adj. comp.* greedier, iv. 90.
Grym, *adj.* fierce, ii. 131.
Gucking, *sb.* fooling, iv. 52.
Gud, *adj.* good, xv. 3, xxi. 36; gude, i. 161.
Gud, *sb.* substance, position, vi. 8; gudis, *pl.* goods, iii. 24.
Gude, *adv.* well, ii. 27.
Gudly heid, *sb.* beauty, worth, xix. 15.
Guid, *adj.* good, i. 8, 9, &c.
Guid, *sb.* good, xxv. 12.
Gyd, *sb.* guide, xxi. 36.
Gyd, *v.* guide, direct, xxxvi. 57; gyde, i. 99.
Gyiss, *sb.* fashion, custom, ii. 54; = appearance, iv. 77.
Gymmer, *adj. comp.* neater, sprucer, v. 14.
Gymp, *adj.* neat, prim, precise, iv. 77.

Haif, *v.* have, i. 38, ii. 96, &c.
Haill, *adj.* hale, vigorous, xv. 3.
Haill, *adj.* all, vii. 27, viii. 1; = whole, xxvi. 5.
Hairis, *sb. pl.* hares, v. 38.
Hairt, *sb.* heart, viii. 1, xviii. 4; hairtis, *pl.* viii. 1.
Hairtly, *adj.* hearty, sincere, xvi. 16.
Hald, *v.* hold, iii. 51, vii. 2, xx. 16; = keep, xxiv. 24; = consider, xxx.

32; =think, believe, xxxiv. 71; halde, *pr. t.* xxx. 39, xxxiv. 4. A.S. *haldan.*
Halke, *v. pr. t.* fish; *lit.* saunter by, v. 37.
Hals, *sb.* neck, throat, xxiii. 23; halss, iv. 43. Icel. *háls.*
Haly, *adj.* holy, xxxv. 30, xxxvi. 47; halye, i. 51, 121.
Hame, *sb.* home, ii. 128, xxvii. 38.
Hamewart, *adv.* homeward, xxv. 1.
Hane, *v.* spare, save, iv. 94.
Hang, *v. pt. t.* hung, ii. 176.
Hangit, *v. pp.* hanged, i. 76.
Hant, *v.* frequent, resort, iv. 3; = practise, indulge in, *ib.* 11; hantis, *pr. t.* xxxiv. 84; hantis=seek persistently, iv. 33. Fr. *hanter.*
Hap, *sb.* chance, ii. 55.
Harbary, *sb.* harbour, shelter, i. 205. Icel. *herbergi*, an inn.
Hareit, *v. pp.* robbed, plundered, i. 140. A.S. *hergian*, to lay waste.
Harme, *sb.* pain, grievance, xiii. 22.
Harmisay, *interj.* alas! xi. 41.
Harralde, *sb.* heralds, ii. 63.
Hart, *sb.* heart, xvi. 26, xviii. 3; hartis, *pl.* v. 3.
Haviness, *sb.* heaviness, sadness, ix. 24, xxvii. 6.
Havingis, *sb. pl.* behaviour, xi. 26; = doings, actions, xxvi. 4.
Havy, *adj.* heavy, v. 3, viii. 3.
He, *adj.* high, ii. 174, xiii. 35; = haughty, xxi. 18.
He, *adv.* high, xxi. 22, xxviii. 3.
Hecht, *v.* promise, iii. 34; *pt. t.* promised, ii. 36; *pp.* called, xxxiv. 114. A.S. *hátan; pt. t. heht.*
Hecht, *sb.* promise, xxxiv. 69.
Heich, *adj.* high, xxxvi. 6; =haughty, xxvii. 31.
Heid, *sb.* head, xxxiv. 4.
Heid, *sb.* heed, regard, vi. 11.
Heidismen, *sb. pl.* masters, i. 141.
Heir, *adv.* here, i. 185, 214.
Heirfoir, *conj.* therefore, xxxvi. 37; heirfore, i. 17.
Heit, *sb.* heat, xxx. 14.
Helsum, *adj.* vigorous, joyful, xv. 1. Icel. *heilsamr*, salutary.
Hens, *adv.* hence, xx. 57; henss, xxix. 23.
Hes, *v.* has, i. 87; hess=hast, xxxiii. 39.
Hett, *adj.* hot, furious, ii. 25; =hot, v. 62, xxii. 21. Swed. *het.*
Hew, *sb.* hue, vii. 33, xii. 58.
Hewche, *sb.* hill, height, ii. 174.
Hidder, *adv.* hither, ii. 66.
Hie, *pron.* he, iii. 40.
Hie, *adj.* high, i. 18, xv. 5, xxxvi. 36.
Hiemaill, *adj.* wintry, of winter, xiv. 18. Lat. *hiemalis.*
Hienes, *sb.* high birth, vi. 11.
Hir, *pr.* her, iv. 29.
Hird, *v.* tend, watch over, xv. 21.
Hirss, *pron.* hers, xxvii. 23.
Hittin, *v. pp.* hit, struck, ii. 36.
Ho, *sb.* stop, cessation, xxiv. 15; a shortened form of *hold*=stop.
Hoile, *sb.* hole, iv. 3.
Hoip, *v.* hope, i. 9.
Hornit, *adj.* horned, xiv. 3.
Horss, *v.* carry, v. 58.
Howbeid, *conj.* although, however, iii. 34, xx. 23, xxii. 5.
Howp, *sb.* hope, xv. 3.
Huche, *sb.* height, eminence, ii. 156.
Huke, *sb.* hook, xxxiv. 3.
Hully, *adv.* slowly, cautiously, v. 70.
Humill, *adj.* humble, xxxvi. 70; hūmill, xi. 13, xix. 39.
Hunts vp, the name of a tune, v. 13.
Hurdeis, *sb. pl.* hips, iv. 94.
Hurdome, *sb.* whoredom, xxxiv. 123.
Husbandis, *sb. pl.* husbandmen, i. 174; =husbands, iv. 38. Icel. *húsbóndi*, the master of a house.
Hy, *sb.* haste, vii. 15. A.S. *higian*, to hasten.
Hyd, *v.* hide, ii. 209.
Hyddis, *sb. pl.* hides, skins, ii. 127.
Hyne, *adv.* hence, gone, xvi. 39, xxvii. 25. A.S. *hine.*
Hyre, *sb.* wage, price, xxxii. 10.

Idolatheit, *adj.* idolatrous, i. 153.
Ilk, *adj.* every, ix. 9. A.S. *æle, ylc.*
Illustrat, *adj.* illustrious, i. 1.
Imbassattis, *sb. pl.* ambassadors, embassies, i. 185. O.Fr. *embassade.*
Imprētit=imprint it, consider it carefully, lay it to heart, vi. 39.
Inarmit, *adj.* armed, at war, xxvii. 6.
Inclusit, *v. pp.* shut in, controlled, xxx. 27.
Inclyne, *v.* bend, xvi. 32.
Inconvenientis, *sb. pl.* troubles, mishaps, xxxiii. 8.
Indyte, *sb.* composition, i. 222.
Indyte, *v.* compose, express, write, x. 4, xiii. 8. O.Fr. *enditer.*
Inforss, *v.* enforce, compel, xvi. 9.
Infound, *v.* build up, establish, xxxvi. 41.
Inglis, *sb.* sound sense, truth, vi. 40.
Ingraif, *v.* engrave, imprint, i. 214.

Inleid, *v.* lead, xix. 13.
Inorme, *adj.* grievous, dreadful, xxxiv. 139. Lat. *enormis*, *inormis*, immoderate.
Inteir, *adj.* entire, whole, wholly devoted, i. 166.
Inteir, *adv.* wholly, entirely, vii. 19, xxxi. 55.
Intent, *sb.* will, determination, purpose, iii. 11; intentis, *pl.* designs, iii. 18, xi. 14.
Interpryiss, *sb.* undertaking, design, ii. 52.
Intill, *prep.* into, i. 210.
Inwart, *adj.* inward, sincere, vii. 39; = inmost, ix. 42.
I wiss, *adv.* truly, x. 35, xvi. 38. A.S. *gewis*, certain.

Jak, *sb.* leather jerkin, coat of mail, ii. 181. O.Fr. *jaque.*
Japit, *v. pp.* played with, iv. 79. Icel. *geipa.*
Jasp, *sb.* jasper, xiv. 9.
Jassink, *sb.* jacinth, xiv. 9.
Jeigis, *sb. pl.* jigs, lively dances, iv. 58. O.Fr. *gige, gigue.*
Jem, *sb.* gem, xxvii. 1.
Jo, *sb.* joy, pleasure, xxiv. 13.
Joly, *adj.* merry, iv. 58.
Jott, *v.* go, strut, iv. 81.
Just, *v.* joust, ii. 79. O.Fr. *jouster.*

Kairis, *sb. pl.* cares, sorrows, xxiv. 8.
Kast, *v.* cast, xxxiv. 64. Icel. *kasta.*
Keild, *v. pp.* felled, ii. 28; =killed, *ib.* 173, xix. 23; keilis, *pr. t.* kills, xiv. 5. Icel. *kolla*, to hit on the head; Nor. *kylla*, to poll.
Keir, *v.* carry off, drive away, i. 150.
Ken, *sb.* knowledge, xxxv. 28.
Ken, *v.* know, xxviii. 18; =conduct, guide, xxxvi. 55; kēnis, *pr. t.* knowest, xxi. 29; kend, *pp.* xxxvi. 20; kend=ken it, feel it, xxvii. 40. Icel. *kenna*, to know.
Kendillit, *v. pp.* kindled, xxxii. 8.
Kene, *adj.* sharp, ii. 19. A.S. *cēne.*
Kest, *v. pt. t.* cast, threw, ii. 84.
Kirkmennis, *sb. pl.* churchmen's, i. 155.
Kis, *v.* cause to associate with, i. 127. See note.
Kittie vnsellis, *sb. pl.* naughty girls, "gipsies," xxvi. 19.
Knaw, *v.* know, x. 11, xiii. 20, xxv. 12; knawing, ii. 85. A.S. *cnāwan.*
Knittin, *v. pp.* knit, put together, "built," ii. 34.
Knycht, *sb.* knight, ii. 65; knychtis, *pl. ib.* 16.
Kocatrice, *sb.* cockatrice, xiv. 5.
Koy, *adj.* quiet, iii. 54. O.Fr. *coi*; Lat. *quietus.*
Kuikis, *sb. pl.* cooks, i. 127.
Kune, *v.* taste, xxx. 6. A.S. *cunnian.* See note.
Kynd, *sb.* way, iii. 4.

Ladeis, *sb. pl.* ladies, xxix. 1; ladyis, iv. 1.
Lāgit, *v. pt. t.* didst long, xx. 17.
Laich, *adv.* low down, v. 45. Icel. *lágr.*
Laif, *sb.* the rest, vii. 26, ix. 12. A.S. *láf.*
Laik, *sb.* lack, xiii. 16.
Laill, *adj.* leal, x. 28, xi. 1.
Lair, *sb.* lore, vi. 25, xx. 18, xxiv. 1. A.S. *lár, id.*
Lair, *v.* sink, stick, xx. 46.
Lairdis, *sb. pl.* landholders, proprietors, i. 147.
Laist, *adj.* last, xii. 51.
Lait, *adv.* late, ix. 19, xxv. 29.
Laith, *adj.* loth, unwilling, xxxiv. 86. A.S. *láð.*
Laittandly, *adv.* secretly, xxvi. 40. Lat. *latere*, to conceal.
Laittis, *sb. pl.* manners, habits, xxxiv. 84.
Lak, *v.* want, require, vi. 25.
Lakkit, *v. pt. t.* reproached, blamed, xxxiv. 133. Dut. *laken*, to blame.
Lāmis, *sb. pl.* lambs, v. 52.
Lane, *v.* lie, conceal, iv. 22, xxiii. 38.
Lang, *adj.* long, i. 12, iv. 61; *adv.* v. 23, xix. 13.
Langour, *sb.* languor, xxiii. 1; langouris, *sb. pl.* pinings, vi. 34.
Langsum, *adj.* tedious, irksome, weary, xxi. 30.
Lansing, *sb.* bouncing forward, iv. 76. Fr. *lancer*, to fling.
Lap, *v. pt. t.* leaped, ii. 155. A.S. *hleápan.*
Lapstaris, *sb. pl.* lobsters, v. 33. A.S. *loppestre.*
Lat, *v.* let, i. 46, iii. 1, xx. 43; lat be =give up, renounce, xx. 43, xxv. 5; lat=leave, xxiii. 35; latt=let, i. 177, iii. 21; lattis, *pr. t.* xxi. 37, xxvi. 58.
Lathly, *adj.* loathsome, xxxi. 56. A.S. *láðlic.*
Lauboure, *v.* labour, i. 15.
Law, *adj.* low, vi. 24; lawar, *comp.* xxvi. 40. Icel. *lágr.*

Lawch, *v.* laugh, xxvi. 25; lawchis, *pr. t.* laugh, jeer, xxxiv. 68. Ger. *lachen.*
Lawchter, *sb.* laughter, ii. 152, iv. 26; lawtter, ii. 189.
Lawdis, *sb. pl.* lads, i. 53, xxxiv. 84.
Lawliness, *sb.* lowliness, vi. 12.
Lawtfully, *adv.* lawfully, xxxiv. 58.
Lawtie, *sb.* loyalty, i. 100; lawty, xi. 5. O.Fr. *leaute.*
Le, *sb.* safety, security, xxiv. 21. Icel. *hlé.*
Le, *v.* lie, prove false, xii. 45; leis, *pr. t.* speak falsely, xxxiii. 19.
Leale, *adj.* leal, loyal, i. 212. Norm. Fr. *leal.*
Leddy, *sb.* lady, vi. 17, 27.
Leid, *sb.* person, vi. 25, xxvi. 7.
Leid, *v.* lead, iv. 2, xxxi. 3, 56.
Leif, *sb.* leave, xi. 15.
Leif, *v.* leave, xxi. 1; leive=lay aside, xxiii. 1.
Leif, *v.* live, i. 46, 62, ii. 132, vii. 6, xxi. 1.
Leifing, *sb.* living, substance, i. 147.
Leik, *sb.* leek, ii. 146; *pl.* leikis, v. 34.
Leill, *adj.* loyal, true, xxvi. 28. O.Fr. *leial.*
Leinde, *v. pr. t.* lean, stoop, xxvi. 40.
Leir, *adv.* more gladly, rather, iv. 79. A.S. *leóf, comp. leófra.*
Leir, *v.* teach, i. 78. A.S. *lǽran;* Ger. *lehren.*
Leis, *sb. pl.* lies, i. 92.
Leit, *v.* allow, xxvi. 7. A.S. *lǽtan.*
Lelalie, *adv.* loyally, i. 100.
Lempettis, *sb. pl.* limpets, v. 33. Gr. λεπάς.
Len, *v.* lend, i. 204, xxiv. 14.
Lerge, *adj.* large, ii. 135; lerger, *adv. comp.* iv. 95; lerger hippit=with larger hips, *ib.*
Lest, *v.* last, continue, i. 15, xxxiv. 58. A.S. *lǽstan.*
Lesum, *adj.* desirable, pleasant, xxxiv. 57.
Lett, *v.* relieve, xxii. 20.
Letterit, *adj.* learned, lettered, i. 52.
Leud, *adj.* base, filthy, i. 156.
Leving, *sb.* living, mode of life, i. 58, xxi. 30.
Levir, *adv.* rather, vii. 3. See Leir.
Levis, *v. pr. t.* lives, xv. 13.
Lewche, *v. pt. t.* laughed, ii. 152.
Ley, *v.* lay, xxvi. 27.
Liberos, *sb. pl.* children, i. 204. Lat. *liberi.*
Licherous, *adj.* lustful, i. 63.
Licht, *adj.* light-hearted, merry, iii. 13.
Licht, *sb.* light, iv. 68. Dut. and Ger. *licht.*
Lichtly, *v.* slight, xxvi. 43.
Lickly, *adv.* likely, agreeably, xxvi. 45.
Lidder, *adv.* late, ii. 68. A.S. *lyther, lǐðre.*
Lie, *sb.* security, peace, iv. 132. See Le.
Lippin, *v.* trust, rely, xxi. 40.
List, *v. pr. t.* likes, iv. 28, xxiii. 45.
Littill, *adj.* little, xxvii. 26.
Lo, *adj.* low, common, i. 53; or *interj.* lo! See note.
Loche, *sb.* loach or beardie, a small river fish, ii. 108. Fr. *loche.*
Loe, *interj.* lo! iv. 97.
Loft, *sb.* loft, height; on loft=aloft, xxi. 22, xxii. 26, xxxiv. 104.
Loif, *sb.* lady-love, v. 50.
Loif, *sb.* praise, vanity, xxix. 18.
Lot, *sb.* lotus, lily, i. 218. See note.
Loun, *sb.* man, fellow, ii. 107; = wanton, strumpet, iv. 87.
Lovingis, *sb.* praises, xxxvi. 62.
Loviss, *v. pr. t.* lovest, xxxiii. 19.
Lowis, *v.* loosen, iv. 42.
Lowp, *v.* leap, xv. 1.
Luchrie, *sb.* lechery, lust, i. 77.
Luf, *sb.* love, vi. 27; lufe, i. 42, ii. 54, &c.; lufis=love's, x. 58. A.S. *lufu.*
Luf, *v.* love, xii. 34; lufe, vi. 26. A.S. *lufian.*
Lufly, *adj.* lovely, xix. 33.
Luik, *sb.* look, xxiii. 25.
Luke, *v.* look, consider, reflect, iv. 1, xxxiv. 1.
Luknyt, *v. pp.* locked, x. 58. A.S. *lúcan,* to enclose.
Lustie, *adj.* strong, vigorous, i. 204; =pleasant, x. 6; lusty=handsome, "strapping," ii. 3; =lovely, iv. 1, xiii. 15; lustiest, *sup.* vii. 30. A.S. *lust,* pleasure.
Luvaris, *sb. pl.* lovers, iii. 1, vi. 25.
Luve, *sb.* love, iii. 1; luvis=love's, vii. 36, xx. 18.
Luve, *v.* love, xxxi. 1; luvis, *pr. t.* lovest, vii. 8, 24; =like, iv. 57; luvit, *pt. t.* loved, xix. 1.
Lycht, *adj.* light-headed, wanton, iv. 25.
Lychtleis, *v. pr. t.* slights, despises, vi. 12; =slightest, xxxiii. 21.
Lyiss, *v. pr. t.* lies, iv. 76, xiii. 4.
Lyk, *adj.* like, ii. 155.

Lyking, *sb.* choice, "sweetheart," vi. 17; lykingis, *pl.* favourites, xxvi. 26.
Lym, *sb.* limb, ii. 135.
Lymmer, *adj.* vulgar, forward, i. 53.
Lyone, *sb.* lion, i. 2.
Lyth, *sb.* joint, ii. 135.
Lyttit, *v. pp.* stained, smeared, i. 156. Icel. *lita*, or Lat. *lutare*. See note.

Ma, *adv.* besides, more, xxv. 18.
Ma, *v. aux.* may, vii. 28, xiii. 23, xxvii. 27.
Ma, *v.* make, xiii. 32.
Madinnis, *sb. pl.* maidens, i. 75; madȳnis, v. 8; madynis, *ib.* 56.
Maid, *v. pt. t.* made, i. 75.
Maiestratis, *sb. pl.* magistrates, i. 172.
Maik, *sb.* mate, spouse, i. 198.
Mair, *adv.* more, ii. 92.
Maiss, *v.* soothe, soften, xvi. 31.
Maist, *adj.* most, i. 7, iii. 40; *adv.* iii. 42, v. 1.
Maistres, *sb.* mistress, xiii. 13.
Maistrice, *sb.* mastery, service, homage, vi. 8.
Makis, *v. pr. t.* make, i. 126; makand, *pr. p.* xviii. 30.
Maling, *v.* malign, xi. 17; malingis, *pr. t.* loathe, xxxi. 43.
Mallure, *sb.* misfortune, xvi. 3.
Man, *v. aux.* must, xx. 63.
Mane, *sb.* moan, lament, plaint, iii. 42, xxv. 28.
Maner, *adj.* kind of, xiii. 29, xxxiv. 43.
Mangit, *v. pp.* marred, ruined, i. 79.
Manrēt, *sb.* homage paid to a superior, xxxiii. 13.
Mantand, *v. pr. p.* stammering, i. 92.
Mareit, *adj.* married, iv. 37.
Mareit, *v. pt. t.* married, i. 73.
Margareit, *sb.* pearl, xiv. 11. Fr. *marguerite*.
Marrowis, *sb. pl.* equals, v. 42.
Marterit, *v. pp.* tortured, xxi. 27.
Martir, *sb.* martyr, xvi. 12.
Marvilling, *v. pr. p.* marvelling, xvii. 1.
Matynes, *sb. pl.* matins, morning service, i. 97. Fr. *matin*, morning.
Maveiss, *sb.* thrush, v. 7. Fr. *mauvis*.
May, *v. aux.* may, can, xxviii. 18.
May, *sb.* maid, ii. 201, xxviii. 6. A.S. *mæg*.
Meik, *adj.* mild, soft, timid, ii. 142; = meek, gentle, xxvii. 37.
Meikly, *adv.* softly, blandly, iii. 41.
Meine, *v.* mean, i. 82. A.S. *mǽnan*.
Meir, *sb.* mare, i. 142, xxxiv. 109.
Meiss, *v.* alleviate, drive away, iv. 60; = soothe, comfort, xi. 20; = appease, xxxiv. 148. Ger. *mässigen*.
Meit, *sb.* food, xxvii. 16, xxxi. 8.
Meit, *v.* meet, v. 42; meitis, *pr. t. ib.* 29.
Mell, *v.* meddle, i. 97, v. 65, 67; mellis, *pr. t. ib.* 28. O.Fr. *medler, meller*.
Mende, *v. pr. t.* benefits, avails, xx. 22.
Mene, *v.* mean, xii. 3, xxiv. 5.
Mene, *v.* complain, xx. 22. A.S. *mǽnan*, to moan.
Menis, *v. pr. t.* sympathises with, xxvi. 32; menit, *pp. ib.*
Mensworne, *v. pp.* perjured, sworn away, xxxiv. 69.
Menȝe, *sb.* company, swarm, crew, i. 79; mēȝie = number, xxv. 19. O.Fr. *maignee*, a household.
Merciles, *adj.* unpitied, xvii. 11.
Mervellis, *v. pr. t.* marvel, xxvi. 1.
Mes, *sb.* mass, i. 97. A.S. *mæsse*.
Mesour, *sb.* measure, ix. 25, xxxii. 11; mesoure, xv. 20.
Mis, *sb.* harm, i. 75; miss = error, mistake, xxxiv. 147, xxxvi. 18.
Misaventure, *sb.* mishap, i. 36.
Miscareit, *v. pt. t.* led astray, seduced, i. 75.
Mischeif, *v.* harm, injure, iv. 103, xxx. 20.
Mischeif, *sb.* harm, hurt, xxxiv. 130. O.Fr. *meschief*.
Miscontenttit, *adj.* displeased, vi. 36.
Mishaif, *v.* misbehave, act unbecomingly, iii. 49.
Misken, *v.* ignore, disown, disavow, xxvi. 15.
Misknawin, *v. pp.* ignored, xxxiii. 30.
Misseif, *sb.* missive, letter, ix. 18. O.Fr. *missive*, a letter sent.
Mo, *adj.* more, v. 47; no mo = none else, xx. 14.
Moif, *v.* move, x. 44, xxxi. 4, xxxiv. 97.
Moir, *adv.* more, ii. 135, iii. 2, iv. 81.
Mok, *sb.* gibe, ii. 141.
Mon, *v. aux.* must, xvii. 7, 14, xxxvi. 23.
Mone, *sb.* moan, lamentation, xvi. 22.
Mone, *sb.* moon, ii. 81. A.S. *móna*.
Monebrunt, *adj.* moon-struck, love-crazed, iv. 65.
Moneth, *sb.* month, v. 1; monethis, *pl. ib.* 61. A.S. *mónaþ*.

Mony, *adj.* many, xxiii. 15; monye, i. 92; moniest, *sup.* most, iii. 40.
Mornȳg, *sb.* mourning, xvi. 3.
Mornyng, *v. pr. p.* mourning, xxxvi. 3.
Mort mvmlingis, *sb. pl.* mumbled prayers for the dead, i. 92.
Most, *v. aux.* must, xviii. 2, 9.
Mound, *adj.* clean, xxxvi. 42. Lat. *mundus.*
Movit, *v. pp.* excited, stirred, ii. 91.
Mufe, *v.* move, prevail, i. 44, xvi. 17.
Mull, *sb.* mule, xxxiv. 107. A.S. *mul;* Lat. *mulus.*
Murn, *v.* mourn, xx. 49; murne, iii. 2.
Mussillis, *sb. pl.* mussels, v. 33.
Muttoun, *sb.* sheep, xxx. 32. Fr. *mouton, id.*
Mycht, *v. aux.* might, ii. 95, xxx. 36.
Mynd, *sb.* thought, intention, i. 142; = mind, vii. 20.
Mynȝonis, *sb. pl.* favourites, lovers, v. 57. Fr. *mignon,* a favourite.

Na, *adj.* no, i. 61. A.S. *nā.*
Namely, *adv.* especially, v. 68.
Nane, *pr.* none, ii. 26, 194, xvi. 4, xix. 32.
Nathing, *sb.* nothing, xiii. 39.
Naþir, *conj.* neither, iii. 23.
Neglek, *v. pr. t.* neglect, xxxiv. 143.
Nēmit, *v. pp.* named, xxvi. 39.
Nicht, *sb.* night, iii. 15.
Nipit = nip it, snatch it, iv. 92.
Nocht, *adv.* not, i. 82, 153, iv. 3.
Nocht, *sb.* nothing, i. 146; nochtis, *pl.* nothings, good for nothings, reprobates, xxxv. 17.
Nolt = ne wilt, wilt not, xxxvi. 71.
Non, *pr.* none, xxxvi. 18.
None, *sb.* noon, ii. 87.
Nonetyd, *sb.* noontide, iv. 66.
Nor, *conj.* than, ii. 34, xiii. 22.
Not, *v.* take notice of, i. 221.
Nothir, *conj.* neither, i. 50.
Nowdir, *conj.* neither, ii. 107, iv. 13, xxv. 21; nowþir, xxiii. 3, 33, xxx. 19.
Noyand, *v. pr. p.* annoying, molesting, i. 124.
Nuke, *sb.* nook, corner, iv. 3. Gael. *niuc.*
Nureiss, *v.* nurse, cherish, xv. 22.
Nurice, *sb.* nurse, i. 221. O.Fr. *nurrice, id.*
Nvreist, *v. pt. t.* supplied, xxvi. 57; *pp.* nourished, xxxv. 16.
Nwikis, *sb. pl.* nooks, corners, i. 124.
Nyce, *adj.* fastidious, saucy, xxii. 8; nycest, *sup.* iv. 91; nyss, xxii. 16.
Nycht, *sb.* night, ii. 67, xiii. 17; nychtis = night's, xx. 52.
Nȳnis, *sb.* nonce, occasion, iv. 92. See note.
Nynte, *num. adj.* ninth, i. 197.
Nyᵗbouris, *sb. pl.* neighbours, i. 124.

Observance, *sb.* service, homage, iii. 22, viii. 9, xxiv. 11.
Ocht, *sb.* aught, anything, i. 148, xiii. 6, xxxiv. 146.
Off, *prep.* of, xx. 21, &c.
Ony, *adj.* any, xiii. 30.
Oppin, *adj.* ǫpen, i. 49.
Or, *adv.* ere, before, iv. 78, xxiii. 40, 44.
Ordand, *v. pp.* ordained, xxx. 45.
Ouir, *adv.* too, iv. 21; *prep.* over, i. 147.
Ouirthrawin, *adj.* adverse, too cruel, viii. 18.
Our, *adv.* over, xxxiv. 80; oure, v. 25.
Our, *adv.* too, ii. 142.
Ourcūis, *v. pr. t.* overcomes, xix. 25, xxx. 13.
Oure, *poss. adj.* our, i. 1.
Ourset, *v. pp.* upset, xxii. 18.
Ourslyd, *v.* glide past, xxi. 41.
Ourtane, *v. pp.* overtaken, ii. 192.
Ourthraw, *sb.* ill turn, mischief, xxi. 31.
Ourweill, *v.* exceed, overlap, v. 22. A.S. *ofer-weallan.*
Outtroᵗ, *prep.* athwart, across, i. 190; outthrouᵗ = out through, xiv. 7.
Owrsylis, *v. pr. t.* beguiles, overreaches, overcomes, iii. 40.
Oxsteris, *sb. pl.* arms, xv. 31. A.S. *oxtan.*

Paill, *adj.* pale, xvii. 27.
Paip, *sb.* pope, i. 67. Lat. *papa.*
Pairtit, *v. pt. t.* parted, ii. 197.
Pairty, *sb.* match, partner, i. 198. Fr. *parti,* choice; *partie,* match.
Paly, *adj.* pale-hued, xiv. 3.
Palȝardy, *sb.* sensual indulgence, xxxiv. 82. Fr. *paillard.*
Pane, *v.* pain, grieve, vii. 4.
Pane, *sb.* trouble, difficulty, iii. 46, iv. 70; panis, *pl.* pains, i. 50, x. 13, xiii. 19.
Pang, *adj.* crammed, surfeited, ii. 178.
Paradisall, *adj.* heavenly, xv. 19.
Paramour, *sb.* love-dalliance, or *adv.* as a paramour, xxix. 6; paramowris, *adv. id.,* iii. 46. Fr. *par amour.*
Passid, *v. pt. t.* passed, trudged on, ii. 196; past, i. 85.

Pastance, *sb.* pastime, xxxiv. 15. Fr. *passe-temps.*
Pawis, *sb.* part, xxv. 14 (J.)
Peax, *sb.* peace, i. 10; peice, iii. 51. Fr. *paix.*
Peir, *sb.* equal, xvii. 12, 16.
Pēnens, *sb.* penitence, xxxvi. 71.
Perforss, *v.* struggle on, do my best, xix. 19. Fr. *par-forcer.*
Perforss, *adv.* of necessity, bravely, resolutely, xx. 9.
Perqueir, *adv.* uprightly, i. 46.
Persaif, *v.* perceive, xvi. 36; persaue, vi. 40.
Persew, *v.* sue, follow, xi. 7, xii. 61, xiii. 39; persewit, *pp.* xx. 62.
Persit, *v. pp.* pierced, xiii. 17; perssis, *pr. t.* xiv. 4, xvii. 16.
Personis, *sb. pl.* parsons, i. 132. Lat. *persona.*
Peruertit, *v. pp.* turned aside, spoiled, xxxiv. 53.
Perwersit, *adj.* corrupt, xxxiv. 81; perversit, i. 46.
Petefull, *adj.* compassionate, xxxvi. 60.
Petouss, *adj.* piteous, xviii. 30.
Pilleis, *sb. pl.* pillars, v. 55. Lat. *pila.*
Pischit, *v. pp.* pissed, "drowned," ii. 87.
Pissans, *sb.* power, ability, xvi. 15.
Plaid, *v. pp.* played, v. 13.
Plaig, *sb.* plague, xxxi. 46.
Plaiss, *v.* please, xxvii. 27.
Plane, *adj.* open, straightforward, xi. 37, xii. 1, xxiii. 10; *adv.* openly, iv. 78.
Planeist, *adj.* furnished, xxvi. 9. Lat. *plenus,* full.
Play, *sb.* amusement, sport, xxi. 20, xxxiv. 53.
Pleiss, *v.* please, vi. 39.
Plene, *v.* complain, xv. 37.
Plesance, *sb.* pleasure, viii. 12; plesans, xvii. 31.
Plet, *v. pt. t.* entwined, xxviii. 8.
Pley, *v.* play, xxviii. 7. M.E. *pleyen.*
Plicht, *v. pt. t.* plighted, ii. 75; *pp.* xiii. 40.
Plucking, *sb.* pulling about, iv. 53.
Policie, *sb.* church property, i. 45.
Port, *sb.* deportment, conduct, xii. 11.
Potter raw = Potter Row, a street, ii. 197.
Powin, *sb.* peacock, ii. 75. Fr. *paon.*
Pra, *v.* pray, entreat, implore, xiii. 35.
Practik, *sb.* rule, course, plan, iii. 51.
Prechit, *v. pp.* preached, i. 113.
Preif, *v.* prove, experience, xix. 35.
Preiss, *v.* be ready, strive, i. 39, iii. 14, xxxiv. 37; = draw near, urge, vi. 37.
Preiss, *v.* praise, iii. 21, xxxvi. 59. O.Fr. *preiser.*
Prelettis, *sb. pl.* prelates, i. 46.
Prent, *v.* print, i. 209.
Prescryvis, *v. pr. t.* condemns, i. 58. Lat. *præscribere,* to take exception to, to object to.
Presoneir, *sb.* prisoner, ix. 20.
Prettike, *sb. pl.* practices, xxxiv. 47.
Preue, *v.* prove, vi. 14.
Prevy, *adj.* secret, iii. 17.
Preysis, *v. pr. t.* esteems, values, vi. 1. O.Fr. *preiser.*
Prikkis, *sb. pl.* marks for shooting at, v. 44.
Princes, *sb.* princess, i. 7.
Profane, *adj.* wicked, xxxiv. 47.
Promit, *v.* promise, xxix. 13.
Proper, *adj.* handsome, x. 46. See note to vi. 28.
Propyne, *sb.* gift, present, xvi. 18. See note.
Protesting, *v. pr. p.* stipulating, entreating, xiii. 7.
Proudens, *sb.* prudence, good sense, vi. 39.
Prow, *sb.* profit, reward, i. 215.
Prufe, *v.* prove, xii. 33; = experience, xxxii. 2; pruffit, *pp.* proved, tried, xxii. 33. O.Fr. *pruver;* Ger. *prüfen.*
Prunȝe, *v.* deck themselves, "set their caps," xxxiv. 95.
Pryd, *v.* pride; pryd ȝow = pride yourselves, xxxiv. 125.
Prysit, *v. pp.* prized, held in esteem, xxx. 44.
Pryss, *sb.* price, vi. 32.
Pund, *v.* poind, distrain, i. 150.
Pur, *adj.* poor, vi. 10; pure, i. 39, 137, 150, xxxii. 11, &c.
Pursevandis, *sb. pl.* messengers, heralds, i. 149.
Pussoun, *sb.* venom, ill-feeling, xv. 17.
Pyne, *v.* suffer, xxvii. 20; pynd, *pp.* punished, ii. 93; = pained, tortured, iii. 7, xiii. 33, xix. 41; pynit = tortured, tormented, xix. 2. A.S. *pínan,* to torment.

Quaik, *v.* quake, xviii. 25.
Quarrell, *sb.* contest, ii. 28; = strife, consequences, xxxiii. 10.
Quaver caice, *sb.* quiver, arrow-case, the female pudenda, iv. 47.
Quenry, *sb.* harlotry, xxxiv. 124.
Quent, *adj.* frequent, i. 143.

Quent, *adj.* quaint, odd, xxvi. 3. O.Fr. *coint.*
Quha, *rel. pr.* who, ii. 188, xxv. 14.
Quhair, *adv.* where, i. 132, 154, ii. 23, 65.
Quhais, *rel. pr.* whose, v. 24.
Quhan, *adv.* when, iii. 42.
Quhat, *adj.* what, i. 75, 194, xxx. 39.
Quhat evir, *pr.* whatever, xvii. 22.
Quhat kin, *adj.* what kind of, xx. 19.
Quhattane, *adj.* what like, xxviii. 16.
Quhay, *sb.* whey, v. 32. A.S. *hwǽg;* W. *chwig.*
Quhē, *adv.* when, v. 16, xx. 15.
Quhilk, *rel. pr.* who, which, i. 12, xiii. 40, 42, xx. 7, 20; quhilkis, *pl.* i. 211, iii. 7, 33.
Quhill, *conj.* till, xxxiv. 64.
Quhill, *conj.* until, ii. 17, xxxiv. 46.
Quhipit = whip it, seize it quickly, iv. 93.
Quho, *rel. pr.* who, xxv. 12.
Quhome, *rel. pr.* whom, xxiii. 42.
Quhy, *adv.* why; for quhy = because, vi. 29.
Quhyle, *adv.* sometimes, xxxi. 24.
Quhyt, *adj.* white, iv. 83; quhyte, vii. 25; quhyttar, *comp.* xxxvi. 31.
Quhytliest, *adj. sup.* most delicate; or quhyttiest = smallest, iv. 93.
Quyt, *v.* leave, xi. 53; = acquit, absolve, xxvi. 75; quyt clame = disown, renounce, xxvi. 76, xxvii. 39.

Ra, *sb.* roe, ii. 155. A.S. *rá;* Icel. *rá.*
Rachis, *sb. pl.* hounds, v. 40. M.E. *rache;* O.Swed. *racka.* See Skeat, *s. v.* Brach and Rake (2).
Raid, *v. pt. t.* rode, ii. 186. A.S. *rad, pt. t.* of *rídan,* to ride.
Raifand, *v. pr. p.* riving, tearing, i. 125. Icel. *rífa,* to tear.
Raige, *sb.* wantonness, xxx. 1. Skt. *rabh,* to desire vehemently.
Raik, *v.* roam, range, xx. 45; raikit, *pt. t.* went, ii. 82. Icel. *reika.*
Rais, *v.* raise, xv. 1; raiss, xvi. 29, xxxiv. 149.
Raiss, *v. pt. t.* arose, ii. 111. A.S. *rás, pt.* of *risan.*
Raith, *v.* anger, incense, x. 17. O. Northumb. *wrǽðo.*
Rakles, *adj.* reckless, iv. 2.
Rame, *v.* scream, roar, xxxiv. 51. A.S. *hreman.*
Rāmis, *sb. pl.* rams, v. 54.
Rander, *v.* render, give back, i. 146.
Rane, *sb.* rain, iii. 26.
Rank, *adj.* haughty, iii. 44; rankest, *sup.* grandest, noblest, i. 188. A.S. *ranc,* proud.
Ransom fre, *adj.* redeemed, xxxvi. 76.
Rathest, *adv.* soonest, most readily, iii. 35. A.S. *hraðe, adv.* quickly; *comp. hraðor; sup. hraðost.*
Rebute, *v.* repel, reject, i. 108; rebutis, *pr. t.* xxxiii. 26. Fr. *rebuter.*
Recent, *adv.* freshly, distinctly, xxi. 39.
Reckles, *v.* be careless of, disregard, give up, iii. 26.
Recreat, *v.* refresh, revive, v. 3.
Recure, *sb.* cure, redress, xx. 3.
Reddie, *adj.* ready, i. 146.
Redounde, *v. pr. t.* rebounds, xiv. 7.
Refrane, *sb.* resistance, demur, iv. 86.
Refrane, *v.* forbear, reject, xii. 5; = desist, xx. 30; = avoid, escape, xxxii. 23. Fr. *refréner,* to curb.
Rege, *v.* rage, be mad, xxxii. 14.
Regimēt, *sb.* rule, iii. 9.
Regne, *sb.* realm, i. 18. Fr. *regne,* "a realm"—Cotg.
Reid, *v.* advise, iv. 5, xxxiv. 5. A.S. *rǽdan, id.*
Reide, *v. pr. t.* reads, ii. 13. A.S. *rǽdan, id.*
Reidwod, *adj.* furious, ii. 102.
Reif, *v.* rob, xxxiv. 12. A.S. *reáfian, id.*
Reik, *v.* smoke, ii. 148. M.E. *reke,* smoke; A.S. *récan,* to smoke.
Reild, *v. pt. t.* staggered, ii. 175.
Reiosing, *sb.* joy, cause of rejoicing, viii. 20.
Releif, *v.* keep free, iv. 100.
Releiss, *sb.* relaxation, v. 48.
Relȝie, *v.* rail, iii. 44. Fr. *railler.*
Remeid, *sb.* remedy, iv. 5, x. 23.
Remidiless, *adj.* beyond hope of remedy, xx. 4.
Remoif, *v.* remove, change, decay, xxxvi. 87.
Remord, *v.* feel remorse, relent, xiii. 38.
Rentis, *sb. pl.* income, iii. 21. Fr. *rente,* revenue.
Repleit, *adj.* stocked, full of, xxvi. 9.
Reprufe, *sb.* reproof, xxix. 20, xxx. 23.
Reprufe, *v.* reprove, i. 45, xxxiv. 59.
Resaif, *v.* receive, i. 214; ressaif, ix. 11.
Resing, *v.* resign, xi. 13.
Reskew, *v.* rescue, xiii. 42.
Resort, *v.* repair, come, xii. 10.
Ressauaris, *sb. pl.* receivers, i. 146.

Ressone, *sb.* reason, i. 11, v. 21, xxvii. 50.
Ressoun, *sb.* right, the proper thing, xi. 4. Fr. *raison.*
Reuse, *v.* praise, extol, iii. 21. Icel. *hrósa;* Dan. *rose,* to praise.
Revartis, *v.* returns, revives, v. 5.
Reveris, *sb. pl.* (marks for shooting at), rovers, shots at random, *i.e.*, at flying objects or casual marks, as distinguished from "pricks" or fixed objects at a stated distance, v. 44.
Rew, *v.* take pity, ix. 30, xii. 59, xiii. 27; rewit, *pp.* pitied, xxvi. 31. O.Sax. *hrewan;* Ger. *reuen.*
Rew, *v.* repent, change your mind, xxx. 54, xxxiii. 6, xxxiv. 36.
Rewart, *v.* return, xiii. 25; rewairt = turn away, xxiii. 31; rewert = return, restore, ix. 44; = turn, change, xvii. 19.
Rewle, *v.* rule, direct, i. 11.
Rewll, *sb.* rule, v. 21; = director, xv. 25.
Rewme, *sb.* realm, i. 147. O.Fr. *reaume.*
Rewth, *sb.* pity, xxiii. 33, xxvi. 31, xxxvi. 2. Icel. *hrygð,* sorrow.
Rewthfull hairtit, *adj.* compassionate, xxxiv. 52.
Richswa, *adv.* even so, likewise, iii. 53.
Richt, *adv.* rightly; go richt = agree, iii. 12.
Rin, *v.* run, xxx. 11, 54.
Ringis, *v. pr. t.* reign, hold place, i. 188, xxxi. 46.
Rink, *sb.* encounter, ii. 46.
Robust, *adj.* coarse, brutal, iv. 11, xxxiv. 11.
Roif, *sb.* stop, end, xxxvi. 85. Icel. *rð.*
Roiss, *sb.* rose, i. 4.
Rok, *sb.* distaff, ii. 147. Icel. *rokr;* Dan. *rok.*
Ross, *sb.* rose, vii. 22, xvii. 13.
Rottin, *adj.* rotten, xxxiv. 94.
Round, *v.* whisper, iv. 45.
Rowtis, *sb. pl.* throngs, crowds, i. 188. Fr. *route,* "a rowt, heard, flock, troope, company"—Cotg.
Rubiatouris, *sb. pl.* fornicators, adulterers, xxxiv. 83.
Ruch, *adj.* rough, v. 58.
Rudly, *adv.* furiously, ii. 186.
Rufe, *sb.* stay, stop, xxx. 19. Icel. *rð;* Ger. *ruhe.*
Ruging, *v. pr. p.* tearing, i. 125. Swed. *rugga,* to roughen.
Ruikis, *sb. pl.* rooks, i. 125.
Rumpill, *sb.* buttocks, ii. 148. Icel. *rumpr;* Swed. *rumpa.*
Rūmyld, *v. pt. t.* created an uproar, ii. 175.
Rune, *v. pp.* run, xxx. 1.
Rung, *v. pp.* reigned, prevailed, had place, v. 25.
Rusit, *v. pp.* praised, extolled, xxx. 30. See Reuse.
Rute, *sb.* root, xxxv. 9; rutis, *pl.* xv. 1, xxxiii. 27.
Rute, *v.* root, take root, i. 111.
Ruve, *sb.* stop, stay, xxxi. 5. See Rufe.
Ryall, *adj.* royal, xvii. 13. O.Fr. *real, id.*
Ryce, *sb.* twigs, sprays, i. 4. Low Ger. *risch,* a rush; Dut. and Ger. *rusch,* small brushwood.
Rycht, *adj.* right, xx. 31.
Rycht, *adv.* right, very, i. 148, ii. 132, xiii. 16; rycht no^{t} = nothing else, ii. 147, 151; = just, xiv. 1, 6; ry^{t}, ix. 8.
Rycht, *sb.* right, justice, i. 11, ii. 63.
Ryiss, *v.* rise, ii. 56.
Rynis, *v. pr. t.* run, v. 54.
Rynk, *sb.* race, course, xxx. 1.
Rynnyng, *sb.* running, v. 40.
Ryvis, *v. pr. t.* tearest, xxxiii. 27.

Sa, *adv.* so, i. 12, xxv. 20.
Sabill, *adj.* black, dark, xiv. 4; *sb.* mourning attire, ix. 29. O.Fr. *sable,* the sable.
Said = say it, iv. 8.
Saif, *v.* save, i. 70, vii. 28.
Saikles, *adj.* innocent, or *adv.* without cause, xxvi. 46.
Sair, *adj.* sore, x. 53; *adv.* sorely, ii. 124, xx. 20.
Sait, *sb.* seat, xxxv. 4; saitt, i. 169.
Salbe = shall be, i. 10.
Sall, *v. aux.* shall, i. 11.
Sallat, *sb.* salad, xv. 8.
Samonye = sa monye, so many, i. 79.
Sanctitude, *sb.* sanctity, i. 93.
Sane, *v.* say, iv. 54, xxiii. 34. *Sain,* Chaucer. A.S. *secgan.*
Sapheir, *adj.* sapphire-coloured, blue, xv. 26.
Sauld, *v. pp.* sold, xxxiv. 102.
Saule, *sb.* soul, xxxiii. 12; saulis, *pl.* i. 70. A.S. *sáwel.*
Saw, *v.* sow, i. 174. A.S. *sáwan.*
Sawis, *sb. pl.* sayings, proverbs, tales, i. 193. A.S. *sagu,* a saying.
Sawle, *sb.* soul, xxxvi. 9. A.S. *sáwel.*

Say, *v.* try, taste, use, v. 34.
Scedull, *sb.* letter, poem, ix. 4. O.Fr. *schedule, cedule.*
Schalmis, *sb. pl.* shalms, cornets, ii. 45. O.Fr. *chalemie*, "a little pipe made of a reed"—Cotg.
Schankis, *sb. pl.* legs, limbs, iv. 30. A.S. *sceanca.*
Schaw, *v.* show, i. 193, ii. 63, vi. 33, xii. 19. A.S. *sceawian.*
Sched, *v.* shed, part, iv. 30; schedding, *pr. p.* xxxvi. 58.
Scheild, *sb.* shield, i. 182, ii. 24.
Scheip, *sb.* sheep, i. 94.
Scheir, *v.* shear, reap, i. 174. Dut. *scheren.*
Schellis, *sb. pl.* shells, v. 33.
Schene, *adj.* bright, xiii. 15. A.S. *scéne*, fair.
Schent, *v. pp.* ruined, iv. 18; = maimed, killed, xxxiv. 49; schentis, *pr. t.* are ruined, xxxiii. 11. A.S. *scendan.*
Scherp, *adj.* sharp, ii. 18. Dut. *scherp, id.*
Scheruit, *v. pp.* served, vii. 9.
Scherwyice, *sb.* service, xxxvii. 43.
Schippis, *sb. pl.* ships, i. 190.
Scho, *pron.* she, i. 50, &c.; schew, xxiii. 17.
Schowt, *sb.* loud blast, blare, ii. 45.
Schowttit, *v. pt. t.* shouted, ii. 122.
Schute, *v.* shoot, v. 43; schutis, *pr. t.* shootest, xxxiii. 25.
Schute, *v.* sprout, xxxv. 11.
Se, *sb.* sea, xii. 41. Ger. *see.*
Se, *v.* see, ii. 48, vii. 7, xviii. 15.
Sedull, *sb.* letter, poem, vi. 33, xxvi. 74. See Scedull.
Sedusit, *v. pp.* seduced, led astray, iv. 18.
See, *sb.* sea, i. 194.
Seid, *sb.* seed, xxx. 45.
Seik, *v.* seek, ii. 144, xxv. 7.
Seir, *adj.* many, i. 70, ix. 18. Icel. *sér.*
Seis, *v. pr. t.* seest, xxxiii. 23.
Seis, *v. pr. t.* seize, hold, i. 110.
Sell, *sb.* self, selves, xxvi. 10.
Semis, *v. pr. t.* seem, xxv. 20.
Sempill, *adj.* humble, i. 223; = lowly-born, vi. 2.
Sen, *conj.* since, i. 169, vii. 34, xvi. 30.
Send, *v. pp.* sent, i. 223, xxxvi. 22.
Sene, *v. pp.* seen, i. 121, xxi. 3.
Sent, *v.* scent, v. 40.
Senȝeour, *sb.* lord, laird, i. 157; senȝeoris, *pl.* v. 22.
Sepultur, *sb.* burial, xvii. 34.
Serf, *v.* serve, devote themselves, v. 47, vii. 20, xvi. 10.
Sermondis, *sb. pl.* speeches, xxxvi. 19.
Serwice, *sb.* service, homage, vi. 23; serwyce, vi. 19.
Sessone, *sb.* season, v. 22, xxvii. 43.
Sett, *v. pp.* appointed, fixed, ii. 21, 62. A.S. *settan.*
Sett, *v. pp.* disposed, xxix. 17.
Settis, *v. pr. t.* sets; settis at licht = slights, xx. 28.
Settis, *v. pr. t.* becomes, suits, iv. 41. Low Lat. *secta*, from *sequi*, to follow.
Sette, *v. pr. t.* besets, xx. 20.
Seyndill, *adv.* seldom, xxxiv. 65.
Sic, *adj.* such, i. 71, xxii. 11, xxiv. 16.
Siching, *sb.* sighing, xv. 14, xx. 44; sichingis, *pl.* x. 53. A.S. *sícan.*
Sichis, *v. pr. t.* sigh, xviii. 19.
Sicht, *sb.* sight, iii. 10, iv. 71; = look, iii. 18, xiv. 5. Ger. *sicht.*
Sidder, *v.* place in *side* or position, ii. 62.
Sillie, *adj.* simple, i. 94; silly = lowly, vi. 26. A.S. *sælig.*
Sindrye, *adj.* sundry, other, i. 95. A.S. *syndrig.*
Sittelness, *sb.* craft, xxix. 17.
Sittin, *v. pp.* seated; bettir sittin = of firmer seat, ii. 38.
Sittis, *v. pr. t.* sittest, i. 169.
Skaith, *sb.* harm, x. 18; for skaith = for fear of harm, ii. 59. A.S. *sceaða.*
Skant, *adv.* scarcely, xxvi. 34.
Skar, *adj.* shy, scrupulous, i. 211. Icel. *skjarr*, shy.
Skeich, *adj.* shy, skittish, xxvii. 34. Dan. *sky, id.*; M.H.G. *scheich, id.*
Skerss, *adv.* scarcely, xxi. 6.
Sklander, *sb.* slander, xxvi. 46. O.Fr. *esclandre, id.*
Skorne, *sb.* scorn, ii. 94.
Skornis, *v. pr. t.* jeer, xxxiv. 68.
Skraip, *v.* scrape together, gather by exaction, i. 65. Icel. *skrapa.*
Skrufe, *sb.* pelf, i. 65.
Sla, *v.* slay, viii. 5, xiii. 34.
Slaid, *v. pt. t.* slid, ii. 72.
Slaik, *v.* abate, give over, xx. 44.
Slak, *sb.* hollow, glen, slope, ii. 185.
Slane, *v. pp.* slain, ii. 29, xxiii. 6.
Slaw, *adv.* slowly, ii. 69. A.S. *sláw.*
Slicht, *sb.* cunning, iv. 69. Icel. *slægð, id.*
Slicht, *sb.* slight; or *adj.* fickle, light-

headed, worthless, xx. 29. O.Dut. *slecht*, vile.
Slydis, *v. pr. t.* slides, ii. 125.
Smaill, *adj.* small, tiny, i. 220.
Smaragde, *sb.* emerald, i. 220. Lat. *smaragdus*.
Smart, *v.* feel acutely, xxiv. 17; smartit, *pp.* pained, xxxiv. 50.
Smeir, *v.* smear, i. 94. A.S. *smerian*, *id.*
Smert, *sb.* smart, pain, xviii. 37, xx. 6.
Smit, *sb.* blot, stain, i. 220. A.S. *smittian*, to spot.
Smittit, *v. pp.* smitten, infected, i. 157.
Smot, *v.* stain, sully, xxx. 52. Dut. *smotsen*, to smudge.
Smot, *sb.* blemish, i. 220.
Sneir, *v.* scud, spin, i. 190. Icel. *snara*.
Sobeit = so be it, amen, xxxv. 32.
Socht, *v. pp.* sought, i. 149, xxii. 28; *pt. t.* iii. 37.
Soir, *adj.* sore, xviii. 4; *adv.* sorely, iv. 20.
Soletare, *adv.* only, alone, iii. 16.
Solist, *v.* solicit, i. 158, iii. 41.
Sollesing, *sb.* solace, xviii. 43.
Sone, *adv.* soon, ii. 161, iv. 17, xxvi. 43; sounest, *sup.* iv. 85.
Sort, *sb.* condition, company, xiii. 29. Fr. *sorte*.
Souerenitie, *sb.* sovereignty, vi. 22.
Sould, *v. aux.* should, i. 194; sowld, ii. 36.
Soun, *sb.* swoon, faintness, xv. 14.
Soun3e, *v.* hesitate, concern themselves, xxxiv. 93. Fr. *soigner*.
Soure, *adj.* bitter, i. 107.
Spair, *v.* forbear, iii. 47, vi. 10.
Span3eollis, *sb.* spaniel's, iv. 26. O.Fr. *espagneul*, a Spanish dog.
Speir, *sb.* spear, ii. 118.
Speir, *v.* inquire, ask, iv. 31. A.S. *spirian*.
Spill, *v.* spoil, mar, ii. 202; = kill, xvii. 24. A.S. *spillan*.
Splene, *sb.* heart, v. 4, xiii. 17.
Spraid, *v.* spread, xxxv. 15.
Spreit, *sb.* spirit, xviii. 25; spreitis, *pl.* xvi. 29.
Spreitles, *adj.* breathless, xv. 33.
Spune, *v. pp.* spun, xxx. 7.
Sꝛuiture, *sb.* devoted servant, viii. 17, x. 39.
Stabill, *v.* establish, i. 41, 163.
Staffage, *adj.* obstinate, stubborn, xxi. 17.
Staige, *sb.* stage, step, xv. 2.
Staik, *v.* accommodate, suit, xi. 32.
Stairtis, *v. pr. t.* starts, leaps, ix. 7.
Stait, *sb.* condition, class, i. 170, xxxv. 27.
Stalf, *sb.* staff, lance, ii. 73.
Stall, *v. pt. t.* stole, ii. 57.
Stanche, *v.* stop, i. 41.
Stand, *v.* remain, xx. 63, xxvii. 47.
Stanes, *sb. pl.* stones, i. 81. A.S. *stán*.
Start, *v.* go, leave, xiii. 24. O.Dut. *steerten*, to flee, run away.
Steide, *sb. pl.* steeds, ii. 15.
Steil, *v.* steal, iv. 36.
Steill, *sb.* steel, xxxvi. 30.
Steir, *sb.* stir, bustle; on steir = astir, ii. 112.
Steir, *sb.* pilot, xv. 25.
Steir, *v.* guide, xxxi. 54; steire, *pr. t.* urge, ii. 16.
Stervis, *v. pr. t.* pines, dies, ix. 32. Dut. *sterven*, to die.
Stoir, *sb.* store, xxxv. 31.
Stokkis, *sb. pl.* stocks, i. 81.
Stonis, *sb. pl.* stones, xiv. 12.
Stounde, *v. pr. t.* thrills, shoots, xiv. 6.
Stowin, *v. pp.* stolen, ii. 73.
Stowtly, *adv.* vigorously, ii. 15.
Strang, *adj.* strong, ii. 61. A.S. *strang*.
Strange, *adj.* distant, cold, xxi. 18.
Strenth, *v.* strengthen, i. 30, xxxvi. 74.
Stro, *sb.* straw, xxxv. 19. Ger. *stroh*.
Stryiff, *sb.* strife, i. 41.
Strynd, *sb.* bent, disposition, iii. 5.
Sturt, *sb.* trouble, vexation, xxxiii. 14. Icel. *styrr*.
Styme, *sb.* grain, particle, xxxiii. 23.
Styngis, *sb. pl.* spears, lances, ii. 57. A.S. *stingan*, to prick.
Suaif, *adj.* pleasant, sweet, vii. 29.
Suave, *adj.* kind, propitious, xxxvi. 73. Fr. *suave*; Lat. *suavis*.
Sueir, *v.* swear, xxix. 14.
Suld, *v. aux.* should, ii. 86, vi. 33.
Sulfurius, *adj.* sulphureous, xxxi. 49.
Suppois, *conj.* although, iv. 103, ix. 2, xi. 27.
Suppone, *v.* expect, consider, i. 203.
Supprest, *v. pp.* kept down, crushed, i. 12.
Suspectit, *adj.* or *part.*, suspected, xxvi. 46.
Suspek, *sb.* suspicion, xxxiv. 141.
Sussy, *v.* care, fret, xv. 9; = care for, regard, xxx. 22; = care, xxxiv. 77. Fr. *souci*, care.
Sustene, *v.* sustain, xxiv. 7.

Suth, *adj.* true, i. 193; *sb.* truth, iv. 54, xxiii. 34. A.S. *sóð.*
Swaif, *v.* kiss, cherish; or *adv.* kindly, graciously, i. 214. See note.
Sweir, *v.* swear, i. 134.
Sweit, *sb.* love, xviii. 16.
Swerd, *sb.* sword, i. 172. A.S. *sweord*; M.H.G. *swerte.*
Swey, *v.* sway, incline, iii. 13. Icel. *sveigja.*
Swoun, *v.* swoon, faint, xxxiv. 50.
Swyvis, *sb. pl.* illicit embraces, iv. 36.
Syd, *sb.* side; on syd=aside, xxi. 37; syddis, *pl.* ii. 123.
Syiss, *sb.* times, xiii. 2; of syiss=oft-times, xxxv. 23. A.S. *síð*, time.
Sȳmer, *sb.* summer, v. 11.
Symlitud, *sb.* likeness, ix. 38.
Sympilness, *sb.* lowliness, humble birth, vi. 23.
Syn, *sb.* sun, ii. 81.
Syn, *sb.* sin, xxxv. 4, xxxvi. 22; syne, xxxv. 23; sȳnis, *pl.* xxxvi. 38.
Synd, *v. pp.* washed out, effaced, xix. 38. Ger. *seihen*, to filter; A.S. *sîhan.*
Syne, *adv.* then, iii. 51, iv. 19, xxxiv. 78.
Synis, *sb. pl.* signs, iii. 17.
Synk, *v.* sink, settle down, xxvii. 13.
Synnaris, *sb. pl.* sinners, xxxvi. 53.
Syte, *sb.* grief, woe, ruin, xxxiv. 38.
Sytt, *v.* grieve, xv. 11. Icel. *sýta*, to wail.

Ta, *v.* take, ii. 153; taik, iv. 15, xi. 31; tak, vi. 27; takis, *pr. t.* i. 145; takkis, i. 105, xxvi. 20; tane, *pp.* xxx. 2.
Taikles, *adj.* tackleless, without sailing gear, xiv. 20. Swed. *tackel.*
Taill, *sb.* tale, xxx. 8.
Taist, *v.* try, xii. 50. O.Fr. *taster.*
Targe, *sb.* shield, i. 207. A.S. *targe*, *id.*
Techit, *v. pp.* taught, i. 115.
Ted, *v. pt. t.* shook and scattered, xxi. 23.
Teichis, *v. pr. t.* teaches, xxi. 38.
Temerat, *adj.* polluted, unchaste, xxx. 37. See note.
Tene, *sb.* trouble, xxxvi. 14. A.S. *téon*, injury.
Tent, *sb.* heed, i. 59, 209; iv. 23.
Test, *v.* taste, xxxi. 18.
Tha, *dem. adj.* these, those, ii. 16.
Thā, *adv.* else, otherwise, xxxiv. 142.
Thad=that, ii. 184.
Thai, *pr.* they, ii. 101, &c.
Thair, *adv.* there, ii. 31.
Þair, *poss. adj.* their; þair sellis=themselves, xxx. 20.
Þairfoir, *conj.* therefore, vii. 38.
Þairout, *adv.* abroad, in the world, xxxiv. 25.
Þame, *pr.* them, i. 83, 202; thame=themselves, ii. 83.
Þan, *adv.* else, otherwise, xiii. 20.
Thankless mowth, *sb.* the female pudenda, v. 65.
Thay, *pron.* they, xxx. 21.
Þe, *pr.* thee, i. 207, &c.; the, vii. 2, &c.
Theif, *sb.* thief, sneak, ii. 133.
Ther, *adj.* their, xxvi. 38.
Thir, *dem. adj.* these, ii. 23, xxiii. 15; thir foure=these four, iv. 54.
Thirlaige, *sb.* bondage, xv. 4.
Thirlit, *v. pp.* pierced, penetrated, xiv. 1, xix. 3; *adj.* xviii. 26, 34.
This, *adv.* thus, ii. 121, xix. 2.
Thocht, *conj.* though, iv. 33; tho^{t}, vi. 17.
Thoill, *v.* suffer, viii. 18, xiii. 16; thoille, *pr. t.* xvii. 18. A.S. *þolian.*
Thra, *adj.* reluctant, averse, xiii. 31.
Thrissill, *sb.* thistle, i. 3.
Thrw^{t}, *prep.* through, xxx. 14; thruch, xxi. 8; thru^{t}, xiv. 1; thrwch, iii. 36.
Thryfe, *v.* thrive, xxxiv. 142.
Thryis, *adv.* thrice, v. 25; thryiss, iv. 79.
Till, *prep.* to, iv. 21; hir till=to her, ii. 206.
Toft, *sb.* tow, hay, xxi. 23. Fr. *touffe.*
Togidder, *adv.* together, ii. 64.
Toun, *sb.* town, ii. 105.
Toung, *sb.* tongue, ii. 2.
Traik, *sb.* business, trade, i. 59. Fr. *trafiquer*, *troquer.*
Trane, *sb.* lure, wile, enticement, iv. 46; snare, xxix. 10, xxxii. 21.
Trane, *v.* lure, lead astray, xxxiv. 44, 75. Fr. *trainer.*
Trattill, *v.* babble, xxxiv. 73.
Trattille, *sb. pl.* idle tales, silly talk, xxxiv. 44.
Tre, *sb.* tree, ii. 77.
Treitment, *sb.* conduct, behaviour, iv. 46.
Tremebund, *adj.* timid, xxvi. 56. Lat. *tremebundus*, trembling.
Trentalis, *sb. pl.* thirty masses for the dead, i. 89. O.Fr. *trental.*
Tressone, *sb.* treason, v. 24; tressoun, xi. 6.

Trest, *adj.* trusty, faithful, ix. 28, xi. 8, xvii. 6, 23.
Trest, *sb.* trust, xxiii. 36.
Trest, *v.* trust, xxx. 8; tresting, *pr. p.* xxii. 17.
Trew, *adj.* true, i. 21, vii. 35; trewar, *comp.* ix. 14.
Trewith, *sb.* truth, iv. 14; trewth, ii. 2, xxvi. 33.
Trincher speiris, *sb. pl.* pointless wooden spears, ii. 51. See note.
Trow agane = trust again, love returned, xxiii. 36.
Trowit, *v. pp.* trusted, xxvi. 33.
Try, *v.* be sorry, grieve, reflect, iv. 23.
Tryfillis, *sb. pl.* trifles, i. 89.
Tryme, *adj.* gracious, propitious, xvi. 53.
Trymly, *adv.* smartly, briskly, v. 12; = sprucely, xxviii. 12.
Tryst, *sb.* meeting, meeting-place, xxxiv. 75.
Tuiching, *prep.* touching, concerning, xiii. 26.
Tuik, *v. pt. t.* took, xxv. 25; tuk, ii. 138; = betook, *ib.* 208; tuke, i. 59.
Tume, *adj.* empty, i. 89.
Tūmyll, *v.* tumble, xxxiv. 80. O. Dut. *tummelen*; Ger. *tummeln.*
Tung, *sb.* tongue, iii. 23.
Turcas, *sb.* turquoise, xiv. 11.
Twa, *num.* two, ii. 4, 51; twane, xxiii. 26.
Twche, *adj.* difficult, tedious, ii. 154.
Tym, *sb.* time, xxi. 5; tymis, *pl.* v. 22.
Tȳmer, *sb.* tabor, v. 12; tymmer wechtis = tambourines, *ib.* 9.
Tyne, *v.* lose, xxix. 23, xxxi. 7; tynt, *pt. t.* ii. 48, 207.
Tyst, *v.* entice, xxxiv. 73.

Vaill, *sb.* vale, valley, xiv. 16.
Valor, *sb.* value, xxvii. 26. O. Fr. *valor, id.*
Vane, *sb.* vein, ix. 34, xix. 3.
Variance, *sb.* dissension, disagreement, xxxiii. 2.
Vddir, *pron.* other, xxix. 11.
Vertewus, *adj.* virtuous, i. 28, xxxv. 26; *sb. pl.* virtues, i. 25.
Veschell, *sb.* vessel, xxx. 4.
Vesy, *v.* see, look on, xxvii. 33. Lat. *visere*, to survey.
Vg, *v.* shudder, loathe, xxxiv. 119. Icel. *ugga*, to fear.
Vncurtass, *adj.* impolite, xxi. 19.
Vndantit, *adj.* untamed, unbroken, xxx. 11.
Vndegraid, *adj.* matchless, peerless, stainless, xiv. 13.
Vnhappis, *v. pr. t.* xxxiv. 123. See note.
Vnleill, *adj.* disloyal, xxiii. 25, xxvi. 7.
Vnmolest, *adj.* untroubled, vii. 6.
Vnperfyte, *adj.* bad, wicked, xxxiv. 15.
Vnryt, *adv.* wrongly, foolishly, to their hurt, xi. 9.
Vntrewt, *sb.* deceit, unfaithfulness, xi. 23.
Vnwyce, *adj.* silly, foolish, xxxi. 29.
Vpcoill, *sb.* "toss up," v. 10. See note.
Vphald, *v.* uphold, viii. 16.
Vpliftis, *v. pr. t.* collect, i. 147.
Vpoun, *prep.* upon, i. 4, &c.
Vpross, *v.* uprouse, move to indignation or pity, xvi. 26. See note.
Vptane, *v. pp.* collected, i. 133.
Vþir, *adj.* other, xx. 51.
Vþiris, *pron. pl.* others, iii. 21, xiv. 14.
Vyce, *sb.* turn, *also* vice, v. 23. See note.

Wa, *sb.* woe, xiii. 30, xxv. 21. A.S. *wá.*
Wache, *sb.* watch, xv. 38. A.S. *wæcce.*
Waggis, *v. pr. t.* associate, take up with, xxxiv. 89.
Waik, *v.* wait, v. 23. A.S. *wacian.*
Waikis, *v. pr. t.* weakens, enfeebles, xxxiv. 14.
Wair, *v.* spend, xxii. 5. Dut. *waar*, a commodity, *pl. waren.*
Waiss = woe is, xxxiv. 151.
Waist, *adj.* waste, useless, xii. 49.
Waistit, *adj.* wasted, impotent, xxxiv. 94.
Wait, *v. pr. t.* know, ween, xvi. 8, xviii. 7, 17; = knows, x. 19, 21, xxxv. 25. A.S. *witan, pr. t. wát.*
Wald, *v. aux.* would, i. 57, ii. 26; = wouldst, i. 37.
Walking, *sb.* wakefulness, sleeplessness, xv. 15.
Wallowit, *adj.* withered, faded, xiv. 16. A.S. *wealwian.*
Walteris, *sb. pl.* waters, streams, v. 37.
Walx, *sb.* wax, i. 105.
Wame, *sb.* belly, iii. 55, xxxiv. 79; wamb, iv. 27.
Wan, *adj.* dire, grievous, xxxiii. 16.
Wan, *v. pt. t.* won, ii. 48.

Wanhap, *sb.* ill-luck, misfortune, xxvi. 27.
Wanrest, *sb.* unrest, trouble, xx. 36.
Wantone, *adj.* gay, wanton, xxvii. 7.
Wantoun, *adj.* joyous, free, xv. 3; = giddy, xx. 40; =lustful, xxviii. 3.
Wantouness, *sb.* gaiety, xxi. 12.
Wappit, *v. pp.* enveloped, wrapped, xx. 3.
War, *adj.* wary, iii. 19, 38.
War, *v.* take care, xxxiv. 151.
Waresone, *sb.* award, vi. 3. O.Fr. *warison.*
Wariand, *adj.* varying, fickle, xxvii. 48.
Warld, *sb.* world, i. 58, x. 36.
Warldly, *adj.* worldly, xiii. 24.
Wary, *v.* curse, xxxiv. 55.
Wat, *v. pr. t.* know, xxvi. 73, xxx. 39; wattis, i. 82. See Wait.
Wating on, *sb.* attendance, xxvi. 61.
Watt, *v.* watch, lie in wait for, iii. 38. O.Fr. *waiter.*
Waye, *v.* weigh, i. 29.
Wayiss, *sb. pl.* ways, ii. 58.
Weddir skȳnis, *sb. pl.* sheep-skins, ii. 128.
Weddow, *sb.* widow, iii. 55; wedow, iv. 35.
Weid, *sb.* robe, xxx. 7. A.S. *wǽd.*
Weidis, *sb. pl.* weeds, xiv. 16. A.S. *weǽd.*
Weilfair, *sb.* happiness, x. 23.
Weill, *adv.* well, i. 99, iii. 55, xiii. 20.
Weill, *sb.* happiness, bliss, xiii. 24, 30, xvii. 32, xxvii. 7.
Weir, *sb.* war, i. 126, ii. 116; weire, *pl. ib.* 14.
Weit, *v.* wet, moisten, v. 70.
Well, *sb.* fountain, paragon, x. 26.
Welth, *sb.* weal, wellbeing, i. 175, xxi. 12.
Wem, *sb.* stain, scar, xxvii. 4.
Wend, *v.* go, xxxvi. 23.
Went, *v.* wend, go, xv. 38, xxvii. 25. A.S. *wendan*, to turn.
Werd, *sb.* lot, fate, xxiii. 11.
Werkis, *sb. pl.* works, i. 109.
Werrie, *adv.* very, i. 126.
Werst, *adv.* worst, xvi. 46; xxxiii. 41.
Wes, *v. pt. t.* was, ii. 3, &c.
Wesche, *v.* wash, xxxvi. 9. M.E. *weschen.*
Wey, *sb.* way, xi. 37.
Wey, *v.* weigh, xi. 49.
Wicht, *sb.* person, lady, xv. 24, xx. 26; = man, xvi. 8.
Wichttar, *adj. comp.* stronger, ii. 33.
Wie, *sb.* person, x. 51.
Wilrone, *sb.* wild boar, xxxiv. 106.
Wilsū, *adj.* dreary, xviii. 22.
Winder, *sb.* wonder, ii. 167.
Wirde, *sb. pl.* words, talk, xiii. 20; wirdis, xxxiv. 26.
Wirk, *v.* work, i. 174, iii. 55; = strive, xi. 20.
Wirschep, *sb.* honour, prestige, i. 28, xxx. 23.
Wiss, *v.* wish, xxvi. 34; wissing, *pr. p.* xv. 39.
Wist, *v. pt. t.* knew, ii. 93. See Wit.
Wisy, *v.* scrutinise, search into, i. 151.
Wit, *sb.* wight, person, xxxi. 17.
Wit, *v.* know, iii. 19, xxii. 10, xxxi. 11; wittin, *pp.* known, understood, ii. 32; wittit = wit it, know it, i. 159. A.S. *witan, pt. t. wiste, pp. wist.*
Witt, *sb.* smartness, cleverness, iii. 40.
Witting, *sb.* knowing, xiii. 14.
Wittis, *sb. pl.* senses, ix. 5, xxxiv. 144.
Woid, *adj.* mad, xxxi. 48.
Woles, *adj.* painless, pretended, sham, iii. 28.
Womāheid, *sb.* womanhood, x. 26.
Womēting, *sb.* lamenting, complaining, iii. 8.
Wont, *v. pt. t.* weened, thought, xxii. 38.
Wowaris, *sb. pl.* wooers, suitors, xxxiv. 89.
Wowbattis, *sb.* hairy worms, debauchees, xxxiv. 94.
Wowit, vow it = avow it, vi. 38.
Woyd, *adj.* void, xv. 17.
Wrangus, *adj.* wrongful, wicked, i. 151.
Wrangusly, *adv.* wrongfully, xx. 34.
Wret, *v. pt. t.* wrote, ix. 17.
Wreth, *adj.* wroth, angry, iii. 30, vi. 38. O.Northumb. *wrǽð.*
Writ, *sb.* writing, poem, xxvi. 67.
Wrocht, *v. pp.* wrought, i. 151, vi. 30; wro^{t} = fashioned, x. 47.
Wryt, *sb.* writing, x. 2.
W^{t}outtin, *prep.* without, x. 27.
Wvne, *v. pp.* won, xxx. 3.
Wy, *sb.* person, lady, xxxi. 34.
Wy, *sb.* way, iii. 39; wyis, *pl.* v. 50; wyiss, iv. 74.
Wyd, *adj.* wide, far-reaching, loud, xxxvi. 62.
Wyiss, *adj.* prudent, discreet, ii. 113, iii. 38, xxvi. 14.
Wylcome, *adj.* welcome, xxvii. 38.
Wylis, *sb. pl.* wiles, artifices, lures, iii. 38.

Wyllit, *v. pp.* lured, enticed, xxxiv. 26.
Wyn, *v.* gain, x. 9.
Wynchis, *sb. pl.* wenches, iv. 25.
Wysest, *adj. sup.* most sensible, most prudent, xxxiv. 25.
Wyss, *adj.* sensible, xxii. 38.
Wyt, *sb.* blame, xxvi. 27; wyte, xxxiv. 129. Lat. *vitium*.
Wyt, *v.* blame, xi. 51, xvii. 8, xx. 14, xxxiii. 1; wyte, i. 57.

Yce, *sb.* ice, xxii. 22.
Yre, *sb.* anger, xxxiii. 14.

3eid, *v. pt. t.* went, v. 16, xxi. 25.
3eild, *v.* yield, ii. 171.
3eir, *sb.* year, i. 8, &c.; 3eiris, *pl.* xxiii. 15.
3it, *adv.* yet, i. 62, ii. 13; *conj.* xx. 63.
3odiak, *sb.* year, v. 25.
3our, *pron. adj.* iii. 12, ix. 13, &c.
3ow, *pr.* you, yourselves, iv. 103, &c.
3owris, *pron.* yours, iii. 48.
3owth, *sb.* youth, v. 63, xxx. 9; 3ow^{t}, xxx. 1.
3ow^{t}heid, *sb.* youthhood, xvi. 50.
3ung, *adj.* young, i. 130, 179, xxx. 18, xxxiv. 81.
3unkerris, *sb. pl.* youngsters, ii. 171.

THE END.

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1895.

The Scottish Text Society.

TWELFTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms, on the 26th November—Sir ARTHUR MITCHELL, K.C.B., M.D., LL.D., in the Chair. The Annual Report, as follows, was submitted by the Secretary:—

"Three Parts have been delivered to Subscribers during the year 1894-95: (1) the Preface to 'The Bruce,' by Professor Skeat, completing the edition; (2) the concluding portion of the translation of the 'Historie of Scotland,' containing the remainder of the Text, edited by Mr Murison, who has completed the work so well begun by the late Father Cody of the Benedictine Monastery at Fort Augustus, by adding Notes, and a full Index and Glossary; and (3) Part V. of 'Legends of the Saints,' by the Rev. Dr Metcalfe, containing a portion of the Notes. The number of pages amounts to *726*.

"It may not be out of place to call attention to the finely executed reproduction by photogravure of the roundel portrait of Queen Mary from Bishop Leslie's 'De Origine, Moribus, et Rebus Gestis Scotorum,' Romæ, 1578, which has been given with Leslie's 'Historie of Scotland,' and which

has called forth the commendation of the late Sir George Scharf.

"From the Parts issued it will be seen that all the works originally undertaken by the Society are now completed, except 'The Legends of the Saints' and 'The Alliterative Poems.' The last Part of 'The Legends of the Saints' is in the press, and will be issued without delay. It contains the Introduction, the remaining part of the Notes, and Glossarial and other Indices, with a facsimile page of the MS. Mr Amours will go to press soon with the concluding part of 'The Alliterative Poems.' Many points, in elucidating the poems, have required much research and study, and the issue of the remaining part of the work has been delayed in consequence.

"The edition of the 'Poems of Alexander Scott,' the Anacreon of Scotland, by Dr Cranstoun, is in the press, and, it is hoped, will be in the hands of subscribers by the New Year—perhaps at an earlier date. The printing of 'The Gude and Godlie Ballates,' under the editorship of the Very Rev. Dr Mitchell, is well advanced, and will be ready, it is hoped, for delivery at no distant date. It is intended to give, if possible, the music of some of the Ballates. These two books will be issued complete, each in one volume.

"'The Works of Muir of Rowallan,' which Mr Tough is to edit, are in the press. Two volumes of them will be issued together.

"Mr Stevenson is well advanced with the edition of the Scots version, by Sir Gilbert Hay, of Bonnet's 'L'Arbre des Batailles.'

"It has been decided to give an edition of the 'History of Scotland' by Lindsay of Pitscottie, from the earliest MS., which is at present believed to be one of those in the Edinburgh University Library. Eight of the MSS. of the work have been already examined by Sheriff Mackay, with the

valuable aid of the Rev. J. Anderson, M.A., and Mr Clark, the keeper of the Advocates' Library; four of them belong to the University Library, two to the Advocates', one to Randolph Erskine Wemyss, Esq. of Wemyss Castle, and one to John Scott, Esq., Seafield House, Greenock. Other MSS. are in existence, which will be collated, if access can be got to them. Sheriff Mackay has undertaken the editing of this work, provided the time of publication is left to him. The Society is under special obligations to Mr Erskine Wemyss and Mr Scott, for the loan of their MSS. of Pitscottie for the purpose of collation, and it is hoped that any other possessors of such MSS. will follow their good example. The MSS. can be deposited for this purpose in either the Advocates' Library or the Library of the University of Edinburgh. It is very desirable that the proposed collation of this edition of Pitscottie should be a complete and final one, correcting the errors and shortcomings of both Freebairn's and Sir J. Graham Dalyell's editions. This can be done only by a view being taken of all the existing MSS.

"Every effort will be made in future to issue each work complete in itself. This entails the necessity of having several works going through the press at the same time, and a considerable period in advance of the time of issue. It would be well if subscribers would keep this in mind, and not delay paying the annual subscription, so that the Treasurer may always have funds in hand to meet the expense of printing.

"The Council has resolved in future to issue the volumes bound and ready to place on the library shelves.

"A Vice-President falls to be elected in room of Professor Masson, who retires. The Council recommends that the Very Rev. Dr Mitchell be elected in his place. Three Members of Council—Messrs Law, Amours, and Constable

—also retire. It is proposed that Professor Masson, Mr J. H. Stevenson, Advocate, and Professor Saintsbury be elected."

The Chairman, in moving the approval of the Report, said it spoke of nothing but good work and prosperity. The whole work done by the Society since its beginning was something much larger than people ordinarily realised. The fourteen complete works placed before the members since the origin of the Society made up a good list. The Council now proposed to take a step in a somewhat different direction from that followed in the past, in bringing out a prose work instead of poetry, as had generally been the case formerly. The fact that Sheriff Mackay had undertaken to edit Lindsay's 'History of Scotland' deserved very special notice; and the Society had also to acknowledge the kindness of Mr Erskine Wemyss in placing the valuable MS. of Pitscottie in his possession at their disposal. He hoped that if other MSS. existed, the Society would find their owners inclined to be as generous as Mr Erskine Wemyss had been. The Chairman also referred with satisfaction to the resolution of the Council to issue each work, if possible, complete in itself, and bound ready for placing on the library shelves. The Report was adopted.

Mr Dickson gave in his Annual Statement as Treasurer, which was accepted.

Dr Skelton proposed that the Very Rev. Dr Mitchell be elected a Vice-President in room of Professor Masson. This was unanimously agreed to.

Mr Dickson proposed that Professors Masson and Saintsbury and J. H. Stevenson, Esq., Advocate, be appointed Members of Council, in room of the three retiring members. The motion was adopted.

Mr Taylor Brown proposed the reappointment of Mr W. Traquair Dickson as Treasurer, Mr Arnot that of Mr Gordon, C.A., as Auditor, and Mr Findlay of Aberlour that of the Rev. Walter Gregor as Secretary. The motions were all agreed to.

A vote of thanks to the Chairman closed the meeting.

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNT

For Year ending 31*st October* 1895.

CHARGE.

I. Balance brought from last Year, viz.—			
1. Arrears of Contributions			£49 7 0
2. Cash in National Bank, viz.—			
1. On Deposit Receipt	£80 0 0		
2. Balance on Account Current	4 16 9		
		84 16 9	
		£134 3 9	
Less Subscriptions paid in advance		3 3 0	
		£131 0 9	
Deduct: Arrears written off in 1894-95		16 16 0	
		£114 4 9	
II. Members' Annual Contributions, viz.—			
292 Members for 1894-95, per List, at £1, 1s., and 3 at £2, 2s.	£312 18 0		
Copies of previous issues sold to Members	57 1 0		
		369 19 0	
III. Interest received on Deposit Receipts		2 17 5	
SUM OF CHARGE		£487 1 2	

Equalling the DISCHARGE, as on page 9.

DISCHARGE.

I. Cost of Society's Publications, viz.—	
Paid Messrs Wm. Blackwood & Sons for printing Vol. XXXIII., The Bruce, Part III., Vol. 1, 130 pp., 370 Copies	£31 0 6
Paid Do. for printing Vol. XXXIV., Leslie's Historie of Scotland, Part IV., 336 pp., 370 Copies	121 13 3
Paid Do. for printing Vol. XXXV., Barbour's Legends of the Saints, Part V., 260 pp., 340 Copies	103 19 11
Paid Rev. John Anderson for transcribing from MSS. of Pitscottie's Chronicle, in University Library	2 2 0
	£258 15 8
Carry forward	£258 15 8

	Brought forward .		£258 15 8
II. Books bought for Editors, viz.—			
December 4, 1894.—Repaid Rev. Dr Gregor cost of Ancient Scottish Poems from Bannatyne MS. . . .	£0 12 0		
December 26, 1894.—Paid Elliot Stock, bookseller, London, for Directory	0 5 4½		
Paid Messrs Wm. Green & Son for Longmuir's Jameson's Scotch Dictionary	0 9 0		
		1 6 4½	
III. General Charges and Payments, viz.—			
Rev. Dr Gregor, Secretary, Salary for year . .	£25 0 0		
Do., Expenses attending Meetings of Council . .	2 2 0		
Do., Postages and Stationery disbursed by him . .	0 19 3		
Messrs Wm. Blackwood & Sons, for printing Report and Abstract of Accounts (Year 1893-94), Postages, &c.	8 1 8		
Do., Addressing and Posting, including Postage of Vols. 33, 34, and 35	20 7 4		
Do., Postages of Back Nos., and delivering . .	2 7 8		
Do., Printing Circulars and Receipt-Book . .	1 2 1		
Do., Repayment for Advertising	0 8 3		
Do., Repayment of Rent of Room for Meeting at Dowell's on 15th November 1894	0 5 0		
Commission to Booksellers introducing Members . .	4 0 8		
Clerical Work	2 0 0		
Charges on Cheques and Remittances . . .	0 7 6		
Treasurer, Outlay for Postages and Stationery during year	2 9 7½		
		69 11 0½	
IV. Balance at close of this Account, viz.—			
1. Arrears of Contributions—			
7 Members for 1893-94	£7 7 0		
25 Members for 1894-95	26 5 0		
	£33 12 0		
2. Cash in National Bank—			
1. On Deposit Receipt . . . £100 0 0			
2. On Current Account . . 29 1 1			
	129 1 1		
	£162 13 1		
Less Subscriptions received in advance . .	5 5 0		
		157 8 1	
SUM OF DISCHARGE . .			£487 1 2

Equalling the CHARGE, as on page 8.

EDINBURGH, *5th November* 1895.—I have examined the Account of the Treasurer of the Scottish Text Society for the year to 31st October 1895, and having compared it with the vouchers, I find it to be correct, closing with a balance in bank of One hundred and twenty-nine pounds one shilling and one penny. Subscriptions received in advance, amounting to Five guineas, will be included in next year's Account.

JAMES GORDON, C.A., *Auditor.*

STOCK ACCOUNT.

	1884.			1885.			1886.			1887.			1888.			1889.			1890.			1891.			1892.			1893.			1894.			1895.		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	
	Quair.	Dunbar—I.	Venus.	Dunbar—II.	Lesley—I.	Wallace—I.	Wallace—II.	Tristrem.	Montgom.—I.	Montgom.—II.	Montgom.—III.	Gau.	Barbour—I.	Lesley—II.	Winzet—I.	Dunbar—III.	Wallace—III.	Barbour—II.	Lesley—III.	Satir. Poems—I.	Dunbar—IV.	Winzet—II.	Barbour—III.	Satir. Poems—II.	Barbour—IV.	Vernacular Writings.	Allit. Poems.	Satir. Poems—III.	Dunbar—V.	Satir. Poems—IV.	The Bruce—I.	The Bruce—II.	The Bruce—III.	Lesley—IV.	Barbour—V.	
1894. October.																																				
On hand . .	...	23	29	56	60	52	79	25	32	49	49	52	57	62	3	38	34	53	63	49	63	59	67	44	63	57	62	60	75	59	108	109	...	...	...	
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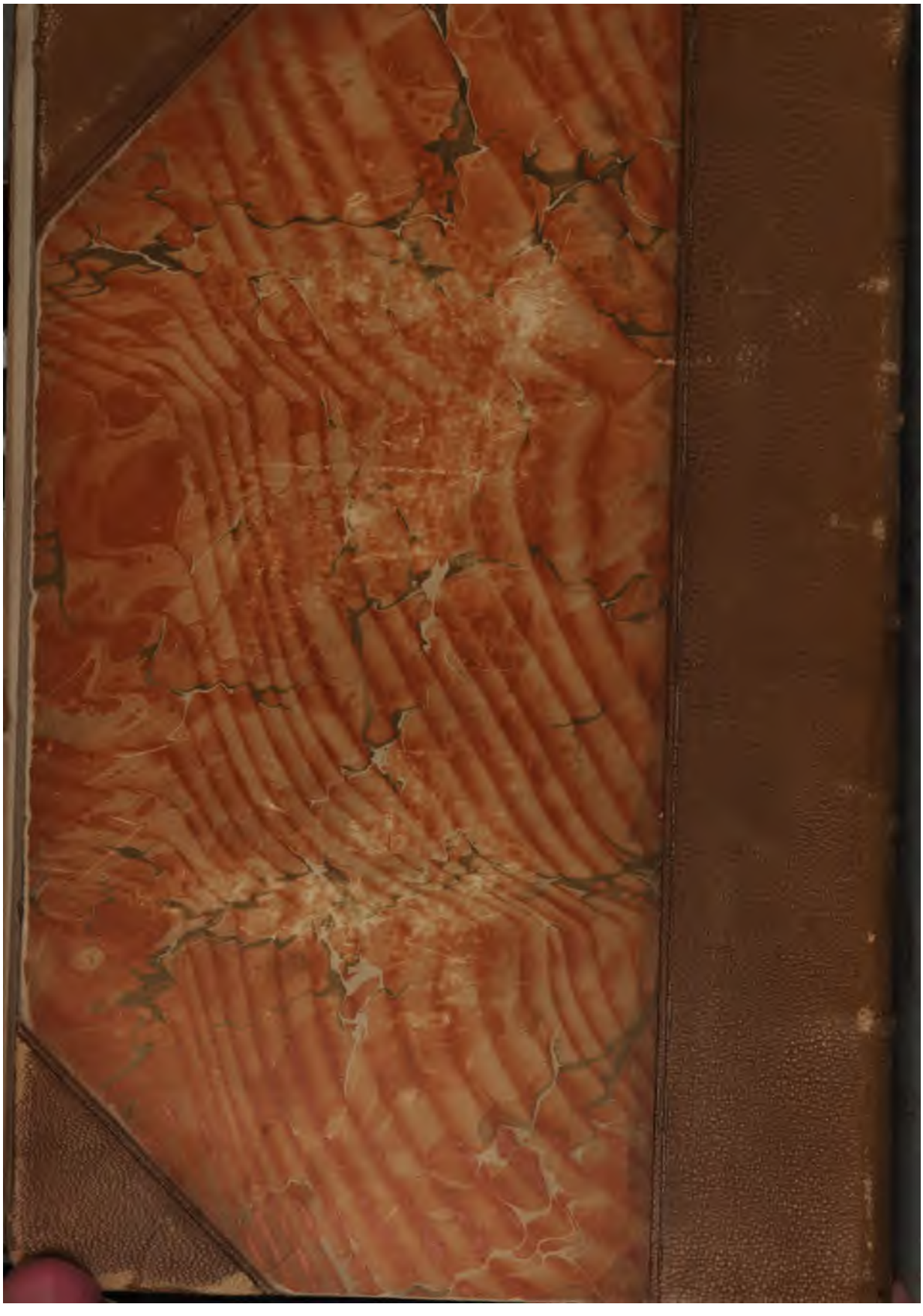
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